The Knowledge of Things Unknown.

Shewing the Effects of the Planets, and other Aſtronomical Conſtellations.

With the ſtrange Events that befal Men, Women and Children born, under them.

Compiled by *GODFRIDUS, ſuper palladium de Agricultura Anglicarum.*

Together with the Husband-Mans Practice: Or Prognoſtication for ever; As teacheth Albert, Alkind and Ptolomy.

With the Shepherds Prognoſtication for the VVeather, and Pythagoras his VVheel of Fortune.

This is unknown to many Men,
Though it be known to ſome Men:

Printed by *J. M.* for *W. Thackeray*, at the *Angel* in *Duck-Lane.*

MVSEVM
BRITAN
NICVM

THe Book of Knowledge, for the benefit of all people, and of the Nativity of our Lord, falling on any of the 7 Days in the Week, hereby shewing the disposition of the year. Fol. 1
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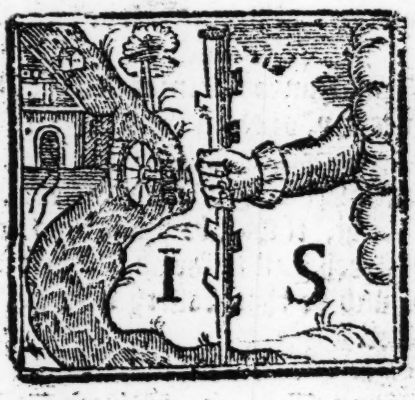
The *Bookseller* to the *Reader.*



FRiendly Reader, be pleased to take notice, that this is the true and antient Book of The Knowledge of Things Unknown: *Now newly Printed in* 12 *sheets of Paper. This Book may be distinguished from some counterfeit Copies (lately spread abroad) by the Picture above; and by being Printed for*

The Book of Knowledge;

both necessary and useful for the benefit of all People.

Sunday.

If the Nativity of our Lord come on Sunday, winter shall be good the spring windy, sweet and hot, Vintage flourishing: Oxen and Sheep multiplyed, honey & Milk plentiful: Peace and accord in the Land, yea, all the Sundays in the year profitable; they that be born shall be strong, great and shining, and he that flyeth shall be found.

Munday.

If it fall on Munday, winter shall be indifferent, Summer dry, or clean contrary: so that if it be rainy and tempestuous, Vintage shall be doubtful: in each Munday of the said year, to enterprize any thing, it shall be prosperous and strong. Who that flyeth shall be found: Theft done shall be proved, and he that falleth into his Bed shall soon recover.

Tuesday.

If it come on Tuesday, Winter shall be good, the Spring windy, Summer fruitful, Vintage labursome. Women dye, and Ships perish on the Sea. In each Tuesday of the year, to begin a work it will prosper: he that is born shall be strong and covetous, dreams pertains to age. He that flyeth shall be found: Theft done shall be proved.

Wednesday.

Wedneſday.

IF it come on the Wedneſday, Winter ſhall be ſharp & hard, the Spring windy and evil, Summer good, Vintage plentiful, good wit eaſily found, young men dye, honey ſparing, men deſire to travel, and ſhipmen ſail with great hazard that year In each wedneſday to begin a work is good.

Thurſday.

IF it come on Thurſday, winter ſhall be good, the Spring windy, Summer fruitful, Vintage plentiful: Kings and Princes in hazard. And in each thurſday to begin a new work proſperous; he that is born ſhall be of fair ſpeech, and worſhipful; he that fyeth ſhall ſoon be found: Theft done by women ſhall ſoon be proved. He that ſaileth in his bed ſhall ſoon recover.

Fryday.

IF it come on Fryday, winter ſhall be marbelous, the ſpring windy and good; ſummer dry, Vintage plentious; there ſhall be trouble of the Ayr, ſheep and bees periſh; Oats dear. In each Fryday to begin a work it ſhall proſper; he that is born ſhall be profitable and lecherous, he that fyeth ſhall ſoon be found; theft done by a Child ſhall be proved.

Saturday.

IF it come on the Saturday, Winter ſhall be ſoark, Snow great, fruit plentious, the Spring windy, Summer evil, Vintage ſparing in many places: Oats ſhall be dear; Men war ſick, and Bees dye. In no Saturday to begin a work ſhall be good, except the courſe of the Moon alter it:

theft done shall be found, he that flyeth shall turn again to his own: Those that are sick, shall long wail; and uneath they shall escape death.

2. Of the Birth of Children in the Days of the Week.

ON the Sunday who that is born, shall be great and shining. Who that is born on the Munday shall prosper, if he begin a work on that day. Who is born on the Tuesday, shall be covetous, and perish with Iron, and hardly come to the last age, and to begin all things is good: He that is born on Wednesday, shall lightly learn Words. He that is born on the Thursday, shall be stable and worshipful, and to begin all things is good. He that is born on the Fryday, shall be of long life and lercherous, and to begin all things is good. He that is born on the Saturday, shall seldom be profitable, but if the course of the Moon bring it thereto.

3. The Nature and Disposition of the Moon in the Birth of Children.

The First Day *Adam* Created.

IN the first day of the Moon Adam was made: to do all things is profitable, and that thou seest in thy sleep shall be well, and turn into joy: if thou fermest to be overcome, nevertheless thou shalt overcome. A child that is born shall soon increase, and be of long life, and rich: He that falleth sick shall long wail, and suffer a long sickness. It is good to let a little blood.

The

The Second Day *Eve* made.

IN the second day of the Moon Eve was made, to do an errand is good, to enterprize any thing is profitable, as to buy and sell, and flye into a Ship to make away, and to sow seeds: Theft done shall soon be found. Whatsoever thou shalt see in sleep, sudden effect it shall have, whether it be good or evil: to let blood is good: A child that is born soon shall wax, and he shall be a Letcherer, and if a woman, prove a Strumpet.

The Third day *Cain* was Born.

IN the third day of the Moon Cain was born: abstain from doing of any thing, except thou would'st not have it prosper: draw up roots in the yard and the field: Theft done shall soon be found. Whatsoever thou seest in thy sleep is nought: the man-child shall grow for the time, but dye young. A sick man that falleth in his bed shall travel, and not escape: To let blood is good.

The Fourth day *Abel* was Born.

IN the fourth day of the Moon Abel was born: whatsoever thou doest is good, in each travel: the dream thou seest hath effect, hope in God, and counsel good. A child that is born shall be a good creature and much praised. A man that falleth sick, either soon shall be healed, or soon shall dye. It is good to let blood.

The Fifth day no Sacrament.

IN the fifth day of the Moon, do nothing of errand, nor work: to receive the Sacrament is dangerous: he that dyeth shall be taken or kill'd; the dream that thou shalt see, shall be well. Be-

ware that thou reject no Counsel. A child that is born shall dye young; He that falleth in his Bed, soon shall dye; to let blood is good.

The sixth day send Children to School.

IN the sixth day of the Moon, to send children to School is good, and to use hunting; the dreams that thou shalt see, shall not come to pass: but beware thou say nought to any man, nor discover thy counsel. A child born shall be of long life, & sickly; a sick man uneath shall escape; to let blood is good.

The seventh day *Abel* was slain.

IN the seventh day of the Moon Abel was slain. He that falleth sick shall dye: he that is born shall be of long life: it is good to let blood, and to take drink. A dream that thou seest, long after shall be. Who that flyeth shall soon be found, and theft also; to buy Swine, to tame beasts, to clip hair, and to take all manner of nourishing, is good. A sick man if he medicin'd, he shall be heal'd.

The eighth day good to do any thing.

AND in the eighth day of the Moon, whatsoever thou wilt do is good: All things that thou wilt treat of, to go in counsel; to buy manciples and beasts, to change folds of sheep, to lay foundations, to sow seeds, to go in a way. A child that is born shall be sick and dye young: but if he live, he shall be a Purchaser: A dream shall be certain, and soon shall be. If thou seest lozry things, turn them to the East. Though an old man wax sick, he shall live: theft shall be found; to let blood it behoveth in the midst of the day.

The

The ninth day *Lamech* born.

AND in the ninth day of the Moon Lamech was born: to do do all things is profitable: what thing thou wilt enterprize shall come to good effect. A dream that thou seest shall come in the day following, or in the second day: and thou shalt see a sign in the East, and that shall appear in sleep only; within eleven days shall come to pass. A child born in all things, shall be a purchaser and good, and of long life. A sick man shall wail much and arise. Who shall be chased shall not be found; and who that is oppressed shall be comforted. Presume thou not to let blood.

The tenth day *Noah* was born.

AND in the tenth day of the Moon was born the Patriarch Noah. Whatsoever thou wilt do, shall pertain to light: dreams be in vain, and within four days shall come without peril. A child that is born shall see many Countries, and dye old. Whatsoever is lost shall be hid: who that is bound shall be unbound: who that flyeth, after shall be found: who that falleth in travel without peril, shall be delibered: who that falleth sick in his bed, he shall long abide: to let blood is good.

The eleventh day *Sem* was born.

AND in the eleventh day of the Moon, Sem was born: It is good to begin a journey, to make a wedding; a dream within four days fulfilled. A child is born shall be of long life, and religious, and he shall have a sign lovely in the forehead, or in the mouth, or in the eye, and in the latter age he shall be made a better. A wench shall have a sign that she

shall

shall be learned with wisdom, to travel is good, and to change folds of sheep from place to place: He that is sick, if long sick, shall be healed: each day to be let blood is good.

The Twelfth day *Canaan* born.

And in the twelfth day of the Moon was born Canaan, the son of Cham: nothing thou shalt begin, for it is a grievous day. A dream shall be certain, and joy to thee after: that thou seest within nine days shall be fulfilled. To wed, and to do errands is profitable: that is lost shall be found. A child that is born shall be of long life, angry and honest: a sick man shall be grieved, and arise: who that is taken shall be let go: theft done shall be found. To let blood at even it is good.

The Thirteenth day *Noah* planted Vines.

And in the thirteenth day of the Moon, Noah planted Vines, so that to plant Vines, and to gather Grapes is good: After that thou wakest thy dream shall be, and within four days come to gladness: but take heed of Psalms and Orisons. A child born shall come to adversity, he shall be angry and not long of life. Who that is bound shall be loosed, that is lost shall be found. Who that waxeth sick long time shall travel, and seldom shall recover, but dye. To wed a Wife is good, and each day let blood.

The 14 day *Noah* blessed all things.

The fourteenth day of the Moon is a good day and a glad. Noah blessed all things: whatsoever thou wilt do, shall come to thee to good purpose. A dream within six days shall be. To make wed-

wedding is good, and to go in the way. Ask of thy friend, or thine enemy, and it shall be done to thee. A child that is born shall be a traitor, the sick man shall be changed and rise, and healed by medicine: to let blood is good.

The 15 day confusion of Languages.

AND in the 15 day of the Moon, tongues were divided: do no work, begin no work, for it is a grievous day. A sick man shall long travel, but he shall escape. A dream that thou seest nothing shall annoy, but come to good event. A child born shall dye young: that is lost shall be found: to let blood is good.

The 16 day *Pythagoras* born.

AND in the 16 day of the Moon Pythagoras was born, and the Author of Philosophy: to buy and sell is good, and to tame Oxen and other Beasts: a dream is not good, after long time it shall come, and it shall be harmful: to take a wife, and make a wedding is good: folds of sheep from place to place to change is good. A child that is born shall be of long life, but he shall be poor, forsworn, and accursed. A sick man if he change his place, he shall live: to let blood is good.

The 17 day ill to be an Ambassador.

IN the 17 day of the Moon it is evil to do an errand; a dream that thou seest after long time shall be, or within 30 days. A child that is born shall be silly: he that is sick shall be much grieved and arise: he that is lost shall be found: to send children to school, to be wedded, to make medicine, and to take it is good, but not to let blood.

The

The 18 day good to enterprize any thing.

AND in the 18 day of the Moon it is good for all things to be done; namely, to begin houses, and to set Children to school; dreams are good, and shall be done within twenty days; who that sickness hath, shall soon rise or long be sick, and then recover: theft done shall be found; a man-child now born, shall be valiant and eloquent, proud, unpeaceable, and not long of life: a maid-child then born, shall be chaste, laborious, serviceable, and better in her latter age: they shall both be marked about the Knees. Not so hardy be thou as to let blood this day.

The 19 day, a day indifferent.

IN the 19 day of the Moon, it is indifferent to begin any thing; dreams shall come within Twenty days: who that hath sickness shall soon rise, if he take medicine: theft done shall not be found; a man-child then born, shall be true, wise, ever waxing better and better in great worship, and have a mark in the brow. A maid-child then born, shall then be right sick, yet wedded to one man: that day is good to bleed.

The 20 day *Isaac* blessed his Son.

AND the 20 day of the Moon Isaac blessed his Son; whatsoever thou wilt do is good. A dream that thou seest shall appear, but tell it to no Man: To make a wedding is good: To buy a Servant, to build houses, to change folds of sheep from place to place; to tame beasts, and to sow seeds is good; a child that is born shall be a fighter, and he shall have money arriving: that is lost shall

be

be found; to change bees is good; a sick man shall long wail, or soon arise; to let blood at even is good.

The 21 day *Saul* was born.

IN the 21 day of the Moon Saul was born, first King of the Jews. A dream is true, & will come to pass within 4 days; A Child that is born shall find much evil, he shall be a thief and witty, or a traytor, and rebellious. Esau took the last blessing of his Father; it is good to heal Swine and other beasts; it behoveth to abstain from gaming; to go in the way is good; a sick man shall arise, theft shall be found, let no blood neither day nor night.

The 22 *Joseph* was born.

IN the 22 day of the Moon Joseph was born; it is a day of holiness; if thou doest any Errand, thou shalt find it grievous; Dreams shall be certain, and shall come to joy. A Child born, in all days shall be a purchaser, merry, fair, & religious. A sick man both late is confirm'd and healed; bees to change from place to place is good, and to let blood all day is good.

The 23 day *Benjamin* was born.

IN the 23 day of the Moon Benjamin was born; Son of the right side, the East of the Patriarch Jacob. Whatsoever thou wilt do is good; a dream that thou seest shall turn to joy, and nothing shall trouble thee, and other while it was wont to fall within 8 days: to take a wife is good to make wedding, to lay foundations, to open new earth, and to tame beasts is good. A Child born shall be an outcast, and many adventures he shall have, and in fine he shall dye; a sick man shall arise, it is good to let blood.

The

The 24 day *Goliah* was born.

IN the 24 day of the Moon, Goliah was born: a Dream that thou seest, signifieth thy health, and nothing shall annoy: A child born shall be sudden in his actions, and do wonderful things: a sick man shall languish and be healed; to let blood before their hour is good.

The 25 day the Plagues of *Ægypt*.

IN the 25 day of the Moon, our Lord sent signs into Ægypt by Moses, and each day he passed the red Sea: he that taketh the Sacrament, shall dye a perilous death: fear is threatned. The Dream signifieth hard things, and within ten days, it was wont to come early, then bow thy Head into the East: A child born shall be an evil man, many perils he shall suffer: a sick man shall sustain injury, and uneath escape: it is good to let blood.

The 26 day *Moses* dryed the Rea Sea.

IN the 26 day of the Moon, Moses dryed the red Sea: in that day Jonathan the Son of Saul, was born, and Saul dyed with his Sons. Thou shalt begin nothing, the Dream shall be certain, & turned into joy. Pilgrims must beware of Spies and enemies. A child born shall be full lovely, but neither rich nor poor. A sick man shall travel and arise, if he have a dropsie he shall dye; to let blood a little is needful.

The 27 day Manna sent.

IN the 27 day of the Moon, our Lord rained Manna to the children of Israel; whatever thou wilt do is good; use diligence, a Dream that thou

seest,

seest shall come either to good or evil. A child born shall be long of life, and most loved, and if a man neither rich nor poor: a sick man shall rise to life, he shall be holden in much langour, but shall be healed: Folds of Sheep to change from place to place is good. To let blood in the Evening is good.

The 28 day good to pitch Tents.

IN the 28 day of the Moon, War may begin: and Tabernacles shed in the Desert: whatever thou wilt do is good: a Dream that thou seest shall turn into joy. A Child born shall be much loved, he shall be holden in sickness: a sick man that saileth in Infirmity, soon shall be saved; to let blood in the even is good.

The 29 day the Jews go into *Canaan*.

IN the 29 day of the Moon the Jews went into the Land of Canaan; Herod the King cut off the Childrens Heads; begin nothing; the Dream shall be certain and good, gladness and joy signifieth: an errand begun is good to fulfil: to take a Wife is good, but yet make no Wagers nor Testaments. A Child born shall be of long life, wise, holy, and meek. To fish and hunt is good, a sick man shall not be grievously sick, but escape. It is good to let blood.

The 30 day *Samuel* born.

AND in the 30 day of the Moon, Samuel the Prophet was born; whatsoever thou wilt do is good. A dream that appeareth in thee, certain, and within two days thou shalt see, and shalt then find a red sign in the East within nine days.

A Child born shall be of long life, and profitable, and well measured in each thing. A sick man shall nigh come to death: In no manner let Blood: These and many other, pertain to Men, as the course of the Moon followeth.

4. Of *Saturn* and his Disposition.

SAturn is the first Planet, and the wickedest, and he beginneth the Zodiack but once in thirty years, reigneth in each Sign, two years and a half, which is in the six Signs fifteen years, and in all the twelve Signs thirty years: And also there are twelve Signs in the Zodiack, so are there twelve months in the Year, each Sign to his month. Wherefore beware before, and look where Saturn in three Winter Signs, that is to say, Capricorn, Aquary, and Pisces, and all these seven years and a half, shall be scarceness and hard of Corn, Fruit, Beasts, and all other things; for in three years Signs he hath might and most power to fulfill his malice, if he be not letted by Neighbourhood of any good Planet.

5. What Thunder signifieth every month of the Year.

THunder in January, signifieth the same year great Winds, plentiful of Corn and Cattle peradventure. Thunder in February, signifieth that same year many rich men shall dye in great sickness. Thunder in March, signifieth that same year great Winds, plenty of Corn, and debate amongst people. Thunder in April signifieth that same year to be fruitful and merry, with the

death

death of wicked men. Thunder in May signifieth that year, need, scarcenels, and death of Corn, and great hunger. Thunder in June signifieth that same year, that Woods shall be overthrown with Winds, and great raging shall be of Lyons and Woolves, and so like of other harmful Beasts. Thunder in July signifieth the same year shall be good Corn, and loss of Beasts: that is to say, their strength shall perish. Thunder in August, signifieth the same year sorrow, wailing of many, for many shall be sick. Thunder in September, signifieth the same year great Wind, plenty of Corn, and much falling out between Man and Man. Thunder in October signifieth the same year great wind, and scantnels of corn, fruits, and trees. Thunder in November signifieth that same year to be fruitful and merry, and cheapnels of corn. Thunder in December signifieth that same year cheapnels of corn and Wheat, with Peace and Accord among the people.

6. Of goods days for Bleeding, and ill days for any work.

IN every month be two evil days, one in waxing of the Moon, and another in the waning. The Kalender sheweth them in their Hours openly enough: in the which days, if any folk take sickness, or begin any new thing, it is great grace if ever it fare well, or come to good end. And there are fifty Canicular, or Dog-days, that is to say, from the fifteenth Kalender of August, to the Nones of September; in which days it is

forbidden by Astronomy to all manner of Folks to let blood, or take Physick: yea, it is good to abstain from women: For why, all that time reigneth a Star that is called Canicula Canis, in Latin; a Hound in English: Now the aforesaid Star Canicula, the aforesaid fifty days are called Canicular days, and biting as a Bitch: for the kind of the Star Canicula, is boyling and brenning as fire, and biting as a Bitch whelp: that time the heat of the Sun, and of the Star, is so fervent and violent, that Mens bodies at midnight, sweat as at mid-day, and swelleth lightly, bloweth and brenneth; and if they then be hurt, they be more sick than at any other time, very near dead. In these days all venomous Serpents creep, flye, and gender, and so they overset hugely the Ayr, in feeding of their kind, so that many men are dead thereby. In these days a fire is good night and day. and wholsom: seeth your meats, and take heed of feeding violently.

And from the eighteenth Kalender of October, to the seventeenth Kalender of November, look thou take no cold; for then the pores of Man, of Earth, and of all things else settle, and they may not open again till the seventh Kalender of April: wherefore it is less harm for thee to take cold at Christmas, than at this time.

7. To know how a Man shall keep himself in Health.

IF thou wilt keep thee long in health, flye anger, wrath, and envy, and give thee to mirth in mea-

measure, travel sadly, so that thou sweat not too much in the Summer, and namely, the Canicular days; flee all manner of strong Drinks and hot Spices, brenning meats, especially their excess: Fast not too long at morn; Sup not too late at night: eat not too hastily, nor overmuch at once, and that that thou eatest chew it well: every time that thou eatest, rest a little after: sleep not after dinner, except in May, June, July, and August; and yet the less that thou sleepest then, the better it is. To sleep well in the waxing of the Night, and be early up in the morning, is the better: and every day beware of mists, that none enter into thee Fasting, for thereof commeth great pestilences and heat. And in great cold and pestilences, eat much Garlick every day, with nine Saffron Thieves, and it will do thee much good. Eat enough in Winter, and the Spring, but little in Summer: look thy meat be well seasoned: in Harvest beware of Fruits, for they are not good, except they be given thee for Medicine: of all manner of meats, sodden is the best: Eat not too many hot Spices, nor eat but little at once, for better it were to eat seven times in a day, than once thy fill. Flesh is more nourishing than Fish; eat not too much sowre meats, nor salt, for they will make thy bones sore: Look thy Drink be not too new nor too old: Sweet powdered Meats be most wholsome. Of all things, take measure, and more, for in measure rests vertue.

8. The Perillous Days of every Month.

IN the change of every Moon, be two days, in the which what thing soever is begun, late, or ever, it shall come to no good end, and the days be full perillous for many things.

In January when the Moon is three or four days old,

In February, 5, or 7.	In July, 3, or 13.
In March, 6, or 7.	In August, 8, or 13.
In April, 5, or 8.	In September, 8, or 13
In May, 8, or 9.	In October, 5, or 12.
In June, 5, or 15.	In Novemb. 5, or 9.

In December, 3, or 13.

Astronomers say, That six days in the year, are perillous of death; and therefore they forbid men to let blood on them, or take any Drink, That is to say:

The third day of the month of January.
The first day of the month of July.
The second day of the month of October.
The last of the month of April.
The first day of August.
The last day going out of December.

These six days with great diligence, ought so to be kept; but namely the latter three; for all the veins are then full. For then whether Man or Beast be knit in them, within seven days, or certainly within fourteen days, he shall dye. And if they take any drinks, within fifteen days they shall dye: and if they eat any Goole in these three days, within forty days they shall dye: and if any child be born in these three latter days, they shall dye a wicked death.

Astro-

Astronomers and Astrologers say, that in the beginning of March the seventh night, or the fourteenth day, let thee blood of the right arm; And in the beginning of April, the eleventh day, of the left arm: and in the end of May, third or fifth day, on whether arm thou wilt: and thus of all that year, thou shalt orderly be kept from the Feaver, the falling Gout, the fister Gout, and loss of thy sight.

9. *Ptolomeus* rule for the Zodiack.

EAch mans body is ruled by a certain Sign of the Zodiack.

Wherefore (as saith Ptolomeus) If thou be sick in any Limb, do not medicine unto that Limb, for it shall rather hinder than further. And namely, flye bloodletting at that time. Thus shalt thou know how the Signs reign in our Limbs.

10. Of the Twelve Signs.

Aries, or the Ram, governeth the Head.

The Bull reigneth in the Neck, & in the throat.

Gemini, or the Twins rule the shoulders, arms, & hands, and these three are signs of the spring.

Cancer, or the Crab, commandeth the stomach Limbs, Arteries, Mirr, Liver, and Gall.

The Lyon Reigneth in the Back, Sides, Bones, Sinews, and Gysles.

Virgo, or the Maid, guideth the Womb, Midriff, and Guts. Also she reigneth otherwhile in the Stomach, Liver, Gall, and Milt; and other nutriffe Limbs beneath the Midriff; and these three are the Signs of Summer.

Libra, or the Ballance, holdeth the Navil, the Reins, and lower parts of the Womb.

The Scorpion keepeth the Bladder, the Buttocks, and other privacies of Man or Woman.

The Sagittary dwelleth in the Thighs and buttocks; and these three are signs of Harvest.

The Capricorn reigneth in the Knees.

The Aquary governeth the Legs and Anckles.

The Fish directeth the Feet, and these three be the signs of winter.

SAturn, Jupiter, Mars, Sol, Venus, Mercury, Luna.

The Disposition of the Planets.

Saturnus is the cause of death, dearth, and peace.

Jupiter is the cause of long peace, rest, and vertuous living.

Mars is the cause of dryness, debate and war.

Sol is the cause of life, health and waxings.

Venus is the cause of lusty love and letchery.

Mercury is the cause of much speech, merchandize and sights. Luna is the cause of moistness, great waters, and violent floods.

Saturnus hour is good & strong, to do all things that asketh strength onely, and to nought else, save to battel; for it is wondrous evil. That man or woman that hath the Star Saturn to his planet, he is melancholly, black, and goeth swiftly, he hath

a bold heart, wicked and bitter as Wormwood, he will lightly be wrath, he is quarrelsome, witty, covetous, and ireful, he eateth hastily, and is false and inclining to lye, with shining eyes as a Cat; he hath in the forehead a mark or wound of fire, he is poor, and his cloaths are rent unto a time. And thus he hath open signs, and all his covetous is by other mens possessions, and not by his own.

Jupiter's hour is good in all things, namely, peace, love, accord: who that hath this Star to his Planet, he is sanguine, ruddy, and goeth a large pace, neither too swift nor too soft; his stature is loving and shining: he hath a fair visage, lovely semblance, red lips, fair hair, broad face, good brows; his cloaths are good and strong: he is sweet, peaceable and soft.

Mars's hour is evil, and better by night then by day: for it is Masculine on the night, and Feminine on the day: It is good to do any thing but with great strength: by night it is good to enter battel, and also by day, but not so much good as by night. Who that hath this Star to his planet, his making is of good defence, and oftentimes his face is red with blood, his face is small and subtil, and laughing, he hath eyes as a Cat: and all the days of his life, he will accuse many men of evil; he hath a wound of a sword in his face, he is most choleriek. And thus he hath open signs.

Sol's hour is the worst of all other hours, no man in this hour may do his will, save Kings and Lords, and that with great strength: whoso in this hour entreth battle, he shall be Dead,

there

there. Who that hath this Star to his Planet, he hath sharp eyes, great speech, and Wicked thoughts in his heart, he is Wicked and avaritious, neither white nor black, but betwixt both, he hath a mark in his face, or a wound, and hath a wound in his body of fire, and he is right wicked and grudging in his deeds.

Venus's hour is good in all things, and it is better on night, than on day; ever till mid-day, at mid-day it is not good, for the Sun covereth it. On Sunday the ninth hour is Venus hour, sue not then to any Lord nor Potentate, for if thou do, thou shalt find him wrath. Who that hath this Star to his Planet, namely, if he be born by night in Venus hour, he is white, and hath a round face: little fore-head, round beard, he hath a middle nose, and hairy eyes: he is laughing and lirtglous, & he hath a mark in his face: his making is fair and plain, and oft-time his nether lip is greater than the upper. And who that is born under Venus when she is not in full power, he hath a sharp nose, and somewhat crooked, fair hair, soft eyes oft running water; he is a singer, he longeth after games, and loveth them well.

Mercury's hour from the beginning to the middle, is good in all things; and from the middle to the end is hard: and it is not much better on night then on day, and each time of the night and day he standeth before the Sun, or behind; therefore he hath his power much more by night than by day; from morn till the fifth hour of the day, he hath his hour, and from thence to midnight he hath

no

no power. Who then hath this Star to his Planet, he hath a sharp stature, and a sharp long face, long eyes, long nose, great hairs on his eyes, and thick narrow forehead, long beard, thin hair, long arms, long fingers, long feet, long head; he is meek and lovely, he will do each thing to certain space, he is more white then black, and oftimes right white, and he hath great shoulders: And who is born more Mercurius, when he is not in his full power; that is to say, from the first hour of the day to the ninth, he is black and dry, he hath crowded teeth and sharp; he hath a wound in his body with Fire, he is scourged with wands, or smitten with a sword, and men speak evil of him, for lying and man-slaughter.

The Moons hour is right good, and right evil, from the fourth day to the seventeeth it is good, namely, to all those that are born in it; and from the seventeenth day to the twentieth, it is somewhat good, but not so good: and from the twentieth day, to the seven and twentieth day it is evil, namely, to all those that are born in it. Who so hath that Star to his Planet, and is born thereunder, when it is in his full power he hath a plain and pale face, sometime quarrelling, and doth his will to men; he hath a seemly semblance, and he is rich, and he hath mean stature, neither too long nor too short: he hath straight lips, and hollow eyes: who that is born under this Star, when it is not in full power, he hath a straight face and dry, and is malicious, he hath little teeth, Abulgnie, that is to say, a white streak in the ear.

12. The

1 NAturally a Man is hairy as the Lyon.
2 Strong and worthy as the Oxe.
3 Large and Liberal as the Cock.
4 Avaricious as the Dog.
5 Hardy and swift as the Hart.
6 Deboniar and true, as the Turtle-Dove.
7 Malicious as the Leopard.
8 Gentle and tame as the Dove.
9 Crafty and guileful as the Fox.
10 Simple and mild as the Lamb.
11 Shrewd as the Ape.
12 Light as the Horse.
13 Soft and pittiful as the Bear.
14 Dear and precious as the Elephant.
15 Good and wholsom as the Unicorn.
16 Vile and loathful as the Ass.
17 Fair and proud as the Peacock.
18 Gluttonous as a *Wolf.* 19 Envious as the *Bitch*
20 Rebel and in-obedient as the Nightingale.
21 Humble as the Pidgeon.
22 Fell and foolish as the Ostritch.
23 Profitable as the Pismire.
24 Dissolute and Vagabond as the Goat.
25 Spightful as the Pheasant.
26 Soft and meek as the Chicken.
27 Moveable and varying as the Fish.
28 Letcherous as the Boar.
29 Strong and puissant as a Camel.
30 Traiterous as the Mule.
31 Advis'd as a *mouse.* 32 Reasonable as an *Angel*

And therefore he is called the little World, or else he is called all Creatures, for he hath take part of all.

13. The

13. The description of the four Elements, and of the four Complexions, with the four Seasons of the year, & the 12 Signs for each *month*.

IN each Man and Woman reigneth the Planets, and every Sign of the Zodiack, and every prime Quality: and every Element, and every Complexion; but not in every one alike: for in some Men reigneth one more, and in some reigneth another: and therefore men be of divers manners, as shall be made more apparent.

14. Of the four prime Qualities.

FOur prime Qualities there be; that is to say, Coldness, Heat, Dryness, and Moisture, which be contraries, and therefore they may not come nigh

nigh together without a mean: for the hotnels o
the one side bindeth them together, and coldnel
on the other side. Also hotnels and coldnels ar
two contraries; and therefore they may no
come nigh together without a mean, for th
moistnels on the one side bindeth them together
and drynels on the other. Moistnels is cause o
every thick substance, and of every sweet taste
And there again, dryncls is the cause of ther
thin substance, and of every sowre stinking taste
and also hotnels is cause of every red colour, an
large quantity: there again, coldnels is cause o
every white colour, and little quantity. The
four prime Qualities in their Combination
make the four Elements, Air, Moist, and Hot; th
Fire hot and dry; the Earth dry and cold; th
Water cold and moist. The Ayr and Earth are
two contraries, and therefore they may not come
nigh together: but as Fire binds them on the
one side, and the Water on the other side. Also
Fire and Water are two contraries, and therefore
they may not come nigh together: but as the Ayr
between them binds on the one side, and the Earth
on the other side. The fire is sharp, subtile, and
moveable: The Ayr subtile, moveable, corpu-
lent, and dull: The Earth is corpulent and thick:
The Water is moveable, corpulent, and dull. The
Earth is corpulent, dull, and unmoveable. In the
heart of the Earth is the Center of the World;
that is to say, the midst point, and in every Cen-
ter is Hell. And there again, about the Fire are
the Stars, and about them in Heaven Christaline;

that

that is to say, waters of all blis, departed in nine orders of Angels: then is Heaven in the highest rooms, and largest. And there again is Hell in the lowest, narrowest, and straitest place.

Right as there be four Elements, so there be four Complexions, according in all manner of qualities to these four Elements.

The first Sanguine; that is to say, Blood gendred in the Liver, Limbs, and like to the Ayr.

The second is Choler, gendred in the gall, and like thereto, and it is according to the Fire.

The third is Melancholly, gendred in the Milt, and like to the dregs of blood, and it accordeth to the Earth.

The fourth is Flegm, gendred in the Lungs, like to Gall, and it accordeth to the Water.

A Sanguine Man much may, and much coveteth, for he is most hot.

A Cholerick Man much coveteth, and little may, for he is hot and dry.

A Melancholious Man little may, and little coveteth, for he is dry and cold.

A Flegmatick Man little coveteth, and little may, for he is cold and moist.

A Sanguine Man is large, lovely, glad of cheer, laughing, and ruddy of colour, stedfast, fleshly, right hardy, mannerly, gentle, and well nourished.

A Cholerick Man is guileful, false, and wrathful, traitorous, and right hardy, small, dry, and black of colour.

A Melancholious man is envious, sorry, coveteous, hard, false, guileful, dreadful, loathful, and clear of colour.

A Flegmatick man is slumbry, sleepy, slow, sleighful, rhumatick, dull, and hard of wit, fat visage, and white of colour.

15. The Year divided, with the knowledge of the state of Man's Body by Urine.

IN the year be four Quarters, ruled by these four Complexions; that is to say, the Spring, Summer, Harvest, and Winter: Spring hath three Months, that is to say, March, April, May, and it is Sanguine Complexion. Summer hath also three months, that is to say, June, July, and August; and this Quarter is Cholerick Complexion. Harvest hath also three months, that is to say, September, October, and November, and this Quarter is Melancholious Complexion: Winter hath also three months, that is to say, December, January, and February, and this Quarter is Flegmatick Complexion.

Each day also these four Complexions reigneth; that is to say; from three after midnight, to nine, reigneth Sanguine: and from nine after midnight, to three after mid-day, reigneth Choler: and from three after mid-day, to nine after mid-day, reigneth Melancholly: and from nine after mid-day, to three after mid-night, reigneth Flegm.

Also in the four Quarters of the World, reigneth these four Complexions; that is to say, Sanguine in the East, Choller in the South, Melancholly

tholly in the West, and Flegm in the North.

Also the four Complexions Reign in the four Ages of Man; that is to say, Choller in Childhood, Sanguine in Man-hood, Flegm in Age, and Melantholly in old age. Childhood is from the birth, to fourteen years full down: Man-hood, is from thence to thirty years of age; and from thence to fifty years, and old age from thence to four-score years, and so forth to death.

All these four Complexions reign in the four parts of mans body.

Choller reigneth in all the foulet limbs, from the breast upward.

Sanguine reigneth in all small Limbs, from the Midriff to the Wel and.

And Flegm reigneth in all nourishing Limbs, from the Reins to the Midriff.

And Melancholly reigneth in all Limbs, from the Reins downward.

Wherefore every mans Urine is cast in four: that is to say, Cozkil Superfice, middest of the ground, every part of the Urine to his part of Mans body; and therefore to four things in every Urine we must take heed, that is to say; Substance, Quantity, Colour, and the Content: Three Substances there are; to say, Thick, Thin and middle.

Thick substance betokeneth very much moistneſs.

Thin substance betokeneth much dryneſs.

A middle substance betokeneth temperance.

Also three quantities be in urine, that is to say, much, little, mean.

Much quantity betokeneth great cold.

Little quantity betokeneth great heat.

Mean quantity betokeneth temperance.

Also take heed of the taste, whether it be swæt or not.

Sweet taste betokeneth health: and other taste betokeneth sickness.

Also in Urines be twenty colours; of the which the first ten betokeneth cold, and the other ten betokeneth heat.

The ten colours that betokeneth cold, are these.

The first is black, as dark cold, and cometh of lived going before

The second is like to lead, and these two betoken mortification.

The third is white as clear water.

The fourth is lattick, like to Whey.

The fifth is carapose like grey russet, or to Camels-hair.

The sixth is yellow, like to fallow-leaves falling off trees; and those four colours betoken indigestion.

The seventh is sub-pale, that is to say, not full pale.

The eighth pale, like to some sodden flesh.

The ninth is subsitrine, that is to say, not full sitrine.

The tenth is sitrine, like to pomitern, or to right yellow flowers.

And these four colours betoken dicestion.

Now we have seen the colours which betoken cold; so we will see the other ten, which betoken heat.

The

The first is subrufe, that is to say, not full rufe.
The second rufe, like to fine Gold.
And those two colours betoken perfect digestion: for he Urine be the middle of substance, middle quantity, sweet taste, and without contents.
The third is subrufe, that is to say, full red.
The fourth is red like saffron-dist.
The fifth is sub-burgund, that is to say, not full rubigund.
The sixth is rubigund, like a strong flame of fire. And these four colours betoken passing of digestion.
The seventh Ynopose, like to White-wine.
The eighth is Kinanos, like to rotten blood.
And these two betoken adustion.
The ninth is green as the Cole-stock.
The tenth is as black as clear black horn; and this black cometh of a green going before. And these two betoken adustion and death.
In Urine be eighteen contents, that is to say, circle, ampul, grains, clouds, scum, matter, fatness, humours, blood, gravel, hairs, scales, bran, trinodose, spem, dust, esks, sedimen, or ypostas.
The circle sheweth all the qualities of the head.
Ampul, that is to say, Creme, sheweth also the brain disturbed.
Grains betoken rhume and glut.
Clouds sheweth vice in the small limbs.
Scum, that is to say, foam, sheweth ventosse, and often the Jaundies.
Matter, that is to say, quiture, sheweth vice of the Reins, of the Bladder, or the Liver.

Fatnels, as Oyl-drops, sheweth the wasting and dissolution of the body, namely, of the Loyns.

Humour like glet, or like drets of blood, or rotten Gall; it sheweth vice of the Midriff, or above, or beneath.

Blood, sheweth vice of the Liver, or of the Reins, or of the Bladder.

Grabel sheweth the Stone.

Hairs, sheweth the dissolution of the Fatnels of all the Body, especially the Reins.

Scales and Bran, sheweth the third spice of Feverick incurable.

Sperm, that is to say, Mankind, sheweth too much Lechery.

Dust, sheweth the Gout, or a woman conceived.

Eskes, the privy hardness to be grieved.

Sedimen, that is to say, clods in the ground of the Urine, or breaking upward.

The Circle called Ipostas, that is to say, the ground, and it hath most signification of all, and namely of the lower parts.

Of every Mans body be four principal Limbs, that is to say, Soulet Limbs, small Limbs, nourishing Limbs, and gendring Limbs.

Soulet Limbs, be the brains, and all that are thereabout down to the Weland.

Small Limbs be the Heart and the Lungs, and all that be about them, betwixt the Weland and the Midriff.

Nourishing Limbs, be the Liver, Milt, Gall, and Guts, and all that be about them, betwixt the Weland, and the Midriff, and the Reins.

Gendring

Kendying Limbs, be the reins, bladder, pisshardnels, and the limbs about for the Reins downward.

16. An *A. B. C.* whereby thou mayest know of what Planet every man is born, his Fortune, and time of Death.

A. E. 1. I. S. 1. B. K. 2. O. R. 2. G. L. 3. D. M. 4. C. D. 6. U. 2. T. 7. F. 8. P. 1. X. 9.

Divide this by 9 unto a hundred: and if 1 or 8 be over, then the Sun is his Planet: if 2 or 9 be over, then Venus is his Planet: if 3 be over, then he is of *Mercury*; if 4 be over, then he is of the Moon: if 5 be over, then he is of *Saturn*: if 6. be over, then he is of Iupiter: if 7 be over, then he is of *Mars*.

Adam 31. Andren 1. Aldon 25. Nusos 12. Benaster is in 9. Becus 9. David 9.

Also here followeth another A. B. C. to know by, of what sign in the Zodiack every man is; that is to say, under what Sign he is born, and to which Sign he is most like. Also hereby thou mayst know his Fortune, and the moment in the which he shall dye. Also hereby thou mayest know thy fortune, and the fortune of many things, as Towns, Cities, and Castles.

A. 2. B. 2. C. 20. D. 41. E. 5. F. 24. G. 3. H. 20. I. 10. K. 13. L. 42. M. 12. N. 22. O 21 P. 21. Q. 24. R. 27. S. 22. T. 91. U. 13. X 20 Y. 20. Z. 7.

If thou wilt know by this A. B. C. any man, as is said before, take his name, and his Mother's

name. And also if thou wilt know of any Town by this A. B. C. as it is said before, then take that Towns name, and the name of the City Jerusalem, for that is the Mother of all Towns, and then account the Letters of the Names by the number of this A. B. C. and when thou hast all done, divide this by 28, and if 1 or 2 be over, then that thou seekst longest to the Weather, and if 3 or 4 or 5 be over, then that that thou seekst longeth to the Bull, and and if 6 or 7 be over, then longeth it to the Twins; and if 8 or 9 be over, then longeth it to the Carb, and if 10 11 or 12, then longeth it to the Lyon; and if 13 or 14 then longeth it to the Virgin; and if 15 or 16 be over, then longeth it to the Ballance, and if 17, 18 or 19, then longeth it to the Sagittary: and if 22 or 23, then longeth it to the Capricorn; and if 24 or 25 then longeth it to the Aquary; and if 26, 27 or 28, then longeth it to the Fish.

Another Alphabet.

Divide any thing in seven by the proper name of those Letters, I will tell which of the 7 it is, by the other number divided by nine.

A	3	G	2	N	25	T	2
B	4	H	5	O	12	U	23
C	2	I	3	P	13	V	98
D	2	K	5	Q	15	W	56
E	2	L	6	R	8	Z	56
F	4	M	25	S	13		

18, To

18. To know the Weather what ſhall be all the year, after the change of every *Moon*, by the prime days,

SUnday pꝛime, dꝛy weather.
Munday pꝛime, moiſt weather.
Tueſday pꝛime, cold and windy.
Wedneſday pꝛime, Marvellous.
Thurſday pꝛime, fair and clear.
Fryday pꝛime, fair and foul.
Saturday pꝛime, Rain.

19. A Rule to know upon what *Letter*, what Hour, what *Minute*, as followeth.

Pꝛime upon	Hours,	Minutes.
A	29	9
B	4	5
C	13	1
D	20	18
E	28	21
F	12	4
G	13	40

FUꝛthꝛmoꝛe thus ꝛeigneth the ſeven Planets. Firſt ꝛeigneth *Saturn*, then Jupiter, then *Mars*, then *Sol*, then Venus, then *Mercury*, & then Luna. Saturn is Loꝛd on Saturday, Jupiter is Loꝛd on Thurſday Mars is Loꝛd on Tueſday, Sol on Sunday, Venus on Fryday & Mercury on Wedneſday, and Luna on Munday: Saturn, Jupiter, *Mars*, Sol, & Mercury, is Maſculine, that is

to say Mankind; Venus and Luna are Feminine, that is to say Women-kind: Saturn, Mars, and Luna are evil Planets: Jupiter, Sol, and Venus, be good Planets: Mercury is Changeable.

On Saturday, the first hour after mid night, reigneth Saturn, the second hour Jupiter, the 3 hour Mars, the fourth hour Sol, the fifth hour Venus, the sixth hour *Mercury*, the seventh hour Luna.

And then again, Saturn the eighth hour, and Jupiter the ninth hour, *Mars* the tenth hour, Sol the eleventh hour, Venus the twelf hour, *Mercury* the thirteenth hour, and Luna the fourteenth hour.

Then again the third time, Saturn the fifteenth hour, Jupiter the sixteenth hour, *Mars* the seventeenth hour, Sol the eighteenth hour, Venus the nineteenth hour, *Mercury* the twentieth hour, and *Luna* the one and twentieth hour.

And again the fourth time, Saturn the 22 hour, Jupiter the 23 hour, *Mars* the 24 hour; and then beginneth Sol, in the hour after midnight on the Sunday. Venus the second hour, Mercury the third hour Luna the fourth hour, Saturn the fifth hour, and so forth hour by hour, and Planet by Planet, in order as they stand, each planet to his own day, reigneth evermore certainly the first hour, the eight hour, the fifteenth hour, and the 22 hour, and so forth, every one after another; and next after that, reigneth the Planet that is next in order, as thus, Saturn, Jupiter, Mars, Sol, Venus, *Mercury* and Luna,

20. Of the moſt beſt end profitableſt days that be in the Year to let Blood.

IN the beginning of March, that is to ſay, the ſixth and the tenth day, thou ſhalt draw out Blood of thine arm.

In the beginning of April, of the left arm, and that in the 11 day for thy ſight. In the end of May, of which arm thou wilt, and that againſt the Feavor; and if thou ſo doeſt, neither thou ſhalt loſe thy ſight, nor thou ſhalt have no Fevors how long thou liveſt.

Quot retinente vita & non ſit Mortis imago
Si ſemper fuerint vivens morietur & Infra.

	Good-hap.	Miſs-hap.	Miſs-hap.	
Beſt	1	13		Scorpio.
	2	14	24	
	3	16	26	
	4	17	23	
Beſt	6	18	27	Sagit.
	11	8	10	
		20		

Eſt verſper Eſplaton Deam pulle Philoſophie.

Vita.	7	99		Capricor.
	5	21	28	
	9	22	29	
	12	25	30	
Vita.	15			Aquar.

Collige.

Collige per numeros aliquid cupus esse phandre
judge simulatum, feriaque diem.

A	3	K	15	R	4
B	6	L	21	S	29
C	12	M	19	T	28
D	20	N	22	V	4
E	26	O	20	X	3
F	25	P	14	Y	6
G	8	Q	16	Z	6

Sunday	13	Thursday	11
Munday	18	Friday	15
Tuesday	15	Saturday	26
Wednesday	25		

Thus endeth the Sphear of *Platon*.

WHosoever on the seventh day of March is let blood in the right arm, and on the eleventh day of April in the left arm he shall not lose the sight of his eyes.

In the four or five last days of *May*, if both arms be let blood, he shall have no Fevers.

Whosoever in the first day of each month, falleth in any infirmity, the third day ensuing is to be feared, which if he pass, he shall escape till thirty days. Whoso falleth in the second day, though he be long sick he shall be delivered. He that falleth in the third day, at next change shall be delivered. He that falleth sick in the fourth day, he shall be grieved to the twenty eight day, which if he pass, he shall escape. He that falleth sick the fifth day, though he suffer grievously, he shall escape. He that falleth the

sixth

sixth day, though he seem to be healed, nevertheless in the fifth day of the other Month he shall be dead He that falleth the seventh day with griefe, he shall be delivered. He that falleth the eighth day, if he be not whole at the Twelfth day, he shall be dead. He that falleth on the ninth day, though it be with great griefe, he shall escape. He that falleth on the tenth day, without doubt he shall be dead. He that falleth the eleventh day, he shall be delivered the next day. He that falleth the twelfth day, except he be delivered within two days, within fifteen he shall be dead. He that falleth the thirteenth day, till the eighteenth day he shall be sick, which if he pass, he shall escape. He that falleth sick the fourteenth day, shall abide sick to the fifteenth day, and so he shall escape. He that falleth sick the fifteenth day, except he recover within eighteen days, he shall be dead. He that waxeth sick the sixteenth day, though he be grieved twenty four days, the twenty eighth day shall escape. He that waxeth sick the 17 day, he shall dye the tenth of the next month, He that waxeth sick the eighteenth Day soon shall be healed He that waxeth sick the nineteenth day, also shall escape. He that waxeth sick the 20 Day, in the fifth day he shall escape; but nevertheless in the month following he shall be dead. He that waxeth sick the twenty first day, except he run into peril of death, within ten days of the other month, he shall be delivered. He that waxeth sick the twenty second day; except he run into peril of death, within ten

days

dayes of that other Month, he shall be delivered; He that waxeth sick the twenty third day, though it be with the grievousnels of pain, in the other month he shall be delivered. He that waxeth sick the twenty fourth day, in the twenty seventh day he shall be delivered, but nevertheless in the month following he shall be dead. He that waxeth sick the twenty fifth day, though he suffer a little, nevertheless he shall escape. He that waxeth sick the twenty sixth day, though he suffer to the out-passing, nevertheless in that other Month he shall be delivered. He that falleth sick in the twenty seventh day, it menaceth Death. He that falleth sick in the twenty eight day, it menaceth Death. He that falleth sick in the twenty ninth day, by little and little in that other month he shall be delivered. He that falleth sick on the thirtieth day, it is a doubt whether he shall pass any of these. Also he that waxeth sick in the 31 day, whether he shall escape it is unknown.

51. Here followeth the Nature of the Twelve Signs.

ARies is hot and dry of the nature of the fire, and governs in the head and face of Man, and it is good for bleeding, when the Moon is in it, save in the part it governeth and ruleth,

Taurus is evil for bleeding.

Taurus is dry and cold; of the nature of Earth and governeth the neck, and the knot under the throat, and is evil for bleeding.

Geminy is evil for bleeding.

Geminy

Geminy is hot and moist, of the nature of the Air, and governeth the shoulders, the armes and hands, and is evil for bleeding.

Cancer is indifferent for bleeding.

Cancer is cold and moist, of the nature of water, and governeth the breast, the stomach, and milt, and is indifferent, neither too good, nor too bad for letting blood.

Leo is evil for bleeding.

Leo is hot and dry, of the nature of Fire, and governeth the back and the sides, and is evil for blood letting.

Virgo is indifferent for bleeding.

Virgo is cold and dry, of the nature of the earth, and governeth the womb, and the inward part, and is neither good nor evil for bleeding, but between both.

Libra is right good for bleeding.

Libra is hot and moist, of the nature of the Air, and governeth the Navel, the Reins, and the lower parts of the womb, and is very good for bleeding.

Scorpio is indifferent for bleeding.

Scorpio is cold and moist, of the nature of the water, and governeth the members of man, and is neither good nor bad for bleeding, but indifferent between both.

Sagitarius is good for bleeding.

Sagitarius is hot and dry, of the nature of fire, and governeth the thighs, and is good for bleeding.

Capricornus is evil for bleeding.

Capricornus is cold and dry, of the nature of the

the earth, and governeth the knees, and is evil for bleeding.

Aquarius is indifferent for bleeding.

Aquarius is hot and moist, of the nature of ayr, and governeth the Legs, and is neither good nor well for bleeding.

Piſces is indifferent for bleeding.

Piſces is cold and moiſt, of the nature of water, and governeth the Feet, and is neither good nor evil for bleeding, but indifferent.

No man ought to make inciſion, nor touch with Iron the members governed of any ſign, the day that the Moon is in it, for fear of the great effuſion of blood that might happen.

Nor likewiſe when the Sun is in it, for the great danger and peril that might follow thereof.

22. The Anatomy of Mans Body, with the number of the Bones, which are in all two hundred forty eight.

IN the top of the head is a Bone that covereth the brain, the which Ptolomeus called the Capital bone. In the Scull be two bones, which he called Parietal, that holdeth the brain cloſe and ſtedfaſt. And more lower in the brain, is a bone called the crown of the head; and on the one ſide and on the other, be two holes, within the which is the Pallas or Rooff-bone. In the part behind the head be four little bones, to which the chain of the neck holdeth. In the Noſe be two bones. The bones of the Chaps above, be eleven, and of the nether Jaw be two above the oppoſite of the brain, there is one behind named Collate-

ral,

ral. The bones of the Teeth be thirty eight before, four above, and four underneath; sharp edged for to cut the Morsels, and there is four sharp, two above, and two underneath, and are called Conines, for they be like Conies Teeth: After that are sixteen that be as they were Hammers, or grinding Teeth, for they chew and grind the Meat the which is eaten, and there are four above on every side, and four underneath. And then the four Teeth of Sapience on every side of the Chaps, one above, and one underneath. In the Chin from the Head downward are thirty Bones, called Knots or Joynts. In the Breast before, be seven bones, and on every side twelve Ribs. By the Neck, between the Head and Shoulders are two bones named the Sheers, and the two Shoulder blades: from the shoulders to the Elbows in each arm, is a bone called Ajutor. From the Elbow to the hand bone, in every arm be two bones that are called Cannes: in each hand be eight Bones, above the palm be four bones, which are called the Comb of the hand. The bones in the finger in each hand be fifteen, in every finger three. At the end of the ridge are the Buckle bones, where to are fastned the two bones of the Thighs. In each knee is a bone called the knee-plate. From the knee to the foot in each Leg be four bones called Cannes, or Marrow-bones. In each foot is a bone called the ancle or pin of the foot, behind the ancle is the Heel-bone in each foot: the which is the lowest part of a Man, and above each foot is a Bone

called

called the yellow bone. In the plant of each foot be four bones, they are the tombs of the foot, in each of which are five bones: the bones of the toes in each foot are fourteen: Two bones are before the belly for to hold it steddast with the two branches. Two bones in the head, behind the ears, called Ocularis: we reckon not the tender bones of the end of the Shoulders, nor of the sides, nor of divers little grisles and spelders of bones, for they are comprehended in the number aforesaid.

23. The use and order of Phlebotomy; with the names of the Veins, and where they rest.

THE Vein in the midst of the Forehead, would be letten blood for the ach and pain of the head, and for Feavers, Lethargy, and for the Megrim in the Head.

About the ears behind the two veins, the which be

be let blood to give clear understanding, and vertue of light hearing, and for thick breath, and for doubt of Measelry or Lepry.

In the Temple be two Veins called the Arteries, for that they beat; which are let blood, for to diminish and take away the great repletion, and abundance of blood that is in the brain, that might annoy the Head and Eyes, and it is good against the Gout, the Megrim, and divers other accidents that may come to the Head. Under the tongue are two veins that are let blood for a sickness called the Sequary, and against the Swelling and Impostbume of the Throat, and against the Squinancy, by the which a man may dye suddenly for default of such bleeding.

In the Neck are two Veins, called Originals, for that they have the course, and abundance of all the blood that governeth the Body of Man, and principally the Head; but they ought not to be let blood without the counsel of the Physitian, and this bleeding availeth much to the sickness of the Lepry, when it cometh principally of the Blood. The Vein of the Heart taken in the Arm, profiteth to take away humours, or evil blood, that might hurt the Chamber of the Heart, and is good for them that spit blood, and that are short-winded, by the which a Man may dye suddainly, for default of such bleeding. The vein of the Liver taken in the Arm, swageth the great heat of the body of man, and holdeth the body in health, and this bleeding is profitable also against the yellow ares and Impostbumes of the Liver, and against

the Palſie, whereof a man may dye, for default of ſuch bleeding.

Between the maſter-finger and the leech finger, to let blood, helpeth the dolours that come in the ſtomach and ſide, as Botches, Impoſthumes, and divers other Accidents that may come to theſe places, by great abundance of blood and humours.

In the ſides between the womb and the branch are two veins, of the which that of the right ſide is let blood for the Dropſie, and that of the left ſide for every ſickneſs that cometh about the Milt; and they ſhould bleed according to the fatneſs or leanneſs of the party: take good heed at four fingers near the inciſion; and they ought not to make ſuch bleeding without the Counſel of the Phyſitian.

In every foot be three Veins, of the which three one is under the ankle of the foot, named Sophon, the which is to let blood for to aſſwage and put out divers humors, as Botches, and Impoſthumes that cometh about the Groins, and profiteth much to women, to cauſe the menſtruoſity to deſcend, and delay the Hemorhoids that cometh in the ſecret places, and other like.

Between the wells of the feet, and the great toe is a Vein, the which is let blood for divers ſickneſſes and inconveniences, as the Peſtilence, that taketh a perſon ſuddainly, by the great ſuper abundance of humor, and this bleeding muſt be made within a natural day; that is to ſay within 24 hours after the ſickneſs is taken of the

Pati-

Patient, and before that the Feaver came on him, and his bleeding ought to be done according to the corpulence of the patient.

In the Angles of the Eyes be two Veins, the which be let blood for the redness of the Eye, or watery, or that runneth continually, and for diverse other sicknesses that may happen and come by other great abundance of humours and blood.

In the vein at the end of the Nose is made bleeding, the which is good for a red pimpled Face, as red drops, pustles, small Scabs and other infections of the heart, that may come therein by too great repletion, and abundance of blood and humours, and it availeth much against the pimpled Noses, and other such sicknesses.

In the Neuth in the Gums be four veins; that is to say, two above, and two beneath, the which be let blood for chousing and Canker in the mouth, and for tooth-ach.

Between the lip and chin is a Vein, that is to let blood to give amendment unto them that have an evil breath.

In each arm are four veins, of the which the vein of the Head is the highest, the second next is from the heart, the third is the Liver; and the fourth is from the Milt, otherwise called the low Liver vein.

The vein of the Head taken in the Arm, sought to bleed, for to take away the great repletion and abundance of blood that may annoy the head, the eyes and the brain, and availeth greatly for changable hears, and swelling Faces, and red

and for divers other ſickneſſes that may fall and come by great abundance of blood.

The vein of the Milt, otherwiſe called the low Vein, ſhould bleed againſt Feaver-Tertians, and Quartains, and it ought to be made a wide, and leſs deep wound than in any other vein, for fear of wind that it may gather; and for a more inconvenience, for fear of a Sinew that is under it, that is called the Lezard.

In each hand be three veins, whereof that above the Thumb ought to bleed, take away the great heat of the viſage, and for much thick blood and humours that be in the Head, and this vein delayeth more than that of the arm.

Between the little finger and the leech finger letting of blood, that greatly availeth againſt all Feavers, Tertians, and Quartains, and againſt the Flames, and divers other lettings, that come to the Paps and Milt.

In the thighs is a vein, of the which bleeding availeth againſt pain of the Genitals, for to put out of mans body, humors that are in the groins.

The Vein that is under the ankle of the foot without, is named Sciot, of the which bleeding is much worth againſt the pains of the flanks, and for to make, avoid and iſſue divers humours, which would gather in the ſaid place; and it availeth greatly to Women to reſtrain their Menſtruality, when they have too great abundance.

24. Of the Year with the growth of things.

There be in the year four quarters, the which are named thus; Ver, Hyems, Æſtas, and Autumnus:

Autumnus: these are the four Seasons in the year. Prime time is the Spring of the Year, containing February, March and April. In these three months every green thing growing beginneth to bud and flourish.

Then cometh Summer, as May, June, and July, and in these three Months every Herb, Grain and Tree, is in his most strength and beauty, and then the Sun is at the highest: next cometh Autumn, as August, September and October, wherein all Fruits war ripe, and are gathered and housed.

Then cometh November, December, and January, and these three months be in the Winter: that time the Sun is at the lowest, and is of little profit: We Astronomers say, that the age of Man is threescore and twelve years, and that we liken but one whole year; for evermore we take six years for every Month; as January or February, and so forth: for as the Year changeth by the twelve Months, into twelve divers manners, so doth man change himself twelve times in his Life, by twelve ages, and every six times six maketh thirty six, and then man is at the best, also the highest; and twelve times six maketh threescore add twelve, and that is the Age of Man. Thus you may count and reckon for every Months six Years, or else it may be understood by the four Quarters and Seasons of the Year, so Man is divided into four parts, as to Youth, Strength, Wisdom and Age. He is to be eighteen years Young, eighteen years Strong,

eighteen years in Wisdom, and the fourth eighteen years to go to the full age of threescore and twelve.

15. The Change of Man twelve times, according to the Months.

HE must take the first six years for January, the which is of no vertue nor strength, in this Season nothing on the earth groweth. So man after that he is born, till he be six years of age, is of little or no wit, strength or cunning; and can do little or nothing that cometh to any profit.

Then cometh February, and then the Days lengthen, and the Sun is more hotter; then the fields begin to wax green. So the other six years till he come to twelve, the Child beginneth to grow bigger, and is apt to learn such things as is taught him.

Then cometh the Month of March, in which the Labourer soweth the Earth, and planteth Trees, and edifieth Houses. The Child in these six years waxeth big, to learn Doctrine and Science, and to be fair and pleasant, and loving; for then he is eighteen years of age.

Then cometh April, that the Earth and the Trees are covered with green flowers, and in every part goods encrease abundantly.

Then cometh the young Man to gather sweet flowers of hardiness but then beware that cold winds and storms of Vices beat not down the flowers of good manners, that should bring a man to honour, for then he is twenty four years of age.

Then

Then cometh May, that is both fair and pleasant: for then Birds sing in Woods and Forrests night and day, the Sun shineth hot: then Man is most lusty, mighty and of proper strength and seeketh Plays, Sports, and manly Pastimes, for then he is full thirty years of age.

Then cometh June, and then the Sun is at the highest in his Meridional: he may ascend no higher in his station. His glimmering golden beems ripeneth the Corn: and then Man is thirty six years, he may ascend no more, for then nature hath given them courage and strength at the full, and ripeneth the seeds of perfect understanding.

Then cometh July, that Fruits be set on sunding, and our Corn a hardning, but then the Sun beginneth a little to descend downward. So the man goeth from youth towards age: and beginneth for to acquaint him with sadness, for then he cometh to forty two years of age.

After that cometh August, then we gather in our Corn, and also the Fruits of the Earth, and then Man doth his diligence to gather for to find himself, to maintain his wife, children, and household, when Age cometh on him, and then after that six years, he is forty eight years of Age.

Then cometh September, that wines be made and the Fruits of the Trees be gathered: and therewithal he doth freshly begin to garnish his house, and make provision of needful things, for to live with in winter, which drayeth very near, and then man is in his most lustiest and cove-

rous estate, prosperous in wisdom, purposing to gather and keep as much as shall be sufficient for him in his Age, when he may gather no more, and then he is fifty four years of age.

Then cometh October, when all is gathered, both Corn and other manner of Fruits; also the Labourers plow and sow new Seed in the Earth for the year to come. And then he that nought sowth nought gathereth: and then in these six years a man shall take himself unto God, for to do pennance and good works, and then the benefits the year after his death, he may gather and have Spiritual profit; and then man is fully the term of Threescore years.

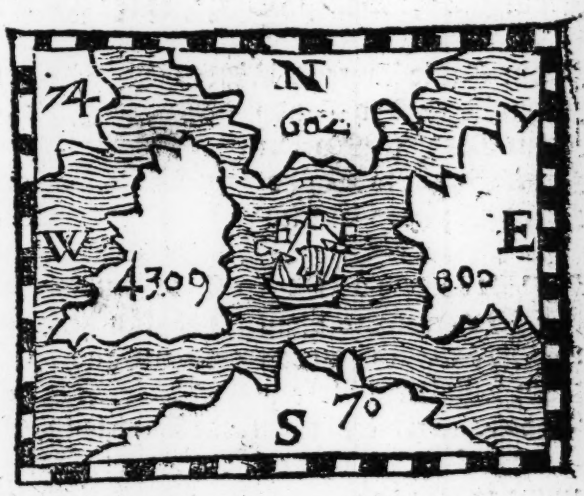
Then cometh November, that the days be very short, and the Sun in a manner giveth but little heat, and the Trees lose their leaves, the fields that were green look hoary and gray: then all manner of herbs are hid in the ground, and then appeareth no flower, and Winter is come, that the man hath understanding of age, and hath lost his kindly heat and strength; his teeth begin to rot, and fall him, and then hath he little hope of long life, but desireth to come to the life Everlasting: and these six maketh him threescore and six years of Age.

Last of all cometh December, full of cold, with Frost and Snow, with great winds and stormy weather, that a man cannot labour, the Sun is then at the lowest, the Trees and the Earth are hid in Snow, then it is good to hold them nigh the fire, and to spend the goods that they got

in

in the Summer. For then men begin to wax crooked and feeble, coughing and spitting, and loathsome, and then he looseth his perfect understanding and his Heirs desire his death: and these six years maketh him full threescore and twelve years, and if he live any longer, it is by his good guiding and dieting in his Youth; howbeit it is possible that a Man may live till he be an hundred years of age, but there be few that live so long.

26. The Rutter of the distances of Harbours and Havens, in most part of the World.



The Compass of England round about, is 4309 miles.

Venice doth stand from Flanders, East and by South 80 m.

And the next course by Sea from Flanders to Jaff

Jaff is this, from Sluse to Calais 70 m.
From Calais to Bucheffe 80 m.
From Bucheffe to Lezard 260 m.
From Lezard to Cape-Fenefter 650 m.
From Cape-fenefter to Lisbon 283 m.
From Lisbon to Cape Saint Vincent to the Straights 240 m.
From the Straits of Gibzalter unto the Isle of Sardine 110 m.
From Malsitana in Sardine to Jnalta is 460 m.
From Jnalta the course of Saragoza and Sicil, to sail to Jaff in Surrey 1800 m.
From Jaff the Baffe, to Cypze, to the Caftle Roge 200 m.
From Caftle Roge to Rhodes 100 m.
From Rhodes to Candy 250 m.
From Candy to Modom 300 m.
From Modon to Cozfue 300 m.
From Cozfue to Venice 800 m.

THe length of the Coafts of Surrey, of the Sea-coafts is from the Gulf of Ermony to the Gulf Malarze, next the South and by West, from Lularia to Ryle 65 m.
That is to underftand, from Lazaria in Ermony to Soldin, that cometh from the River coming to Antioch 70 m.
And from Soldin to the Pozt of Lycha, next unto the South 100 m.
From Lycha to the Pozt of the South 50 m.
From Tozola to the Pozt of Trip.l, South 50 m.

From

From Bernet to Acres, South and by West, 70 m.
From Acres to Port Jaffe, South and by West 70 m.
From Port Jaffe to Port Delazara, South, 130 m.
From Damiat to Sariza in Surry, to Damiat in Egypt, 180 m.
From Damiat to Babylon, Alchare, 80 m.
From Damiat to Alexandria 110 m.

The length of Marre Major, is from the Gulf of St. George, in the midst of the Gulf that is betwixt Carpezond, Lenoskopoly to the Port Mellembre, west from St. George, 1060 m.
The dredth of the West end, is from the Brals S. George of Constantinople upon the River Danubius, next the North from S. George Brals, 560 m.
From Pero to Caffa in Tartary, North east, 600 m.
From Caffa to the Straights of Tae, North East, 100. m.
The Gulf of Tane is about 600 m.
The Cape of Caffa is about 600 m.
From the head of Tane to Sanoskopoly 4 m.
From Sanaskopoly to Trapesond by West, 250 m.
From Trapesond to Synopia, next to the South 430 m.
From Synopia to Pero, next to the West, South-West, 130 m.

From

From Pero to Mellamber, next the Northwest, 230 m.
From Mellamber to Manchzo, North, North-East, 160 m.
From Manchzo Caltro to Danobia, North-East, 230 m.
From Danobia to the straights of Cassa, next the East, 200 m.

The Compass of the Island.

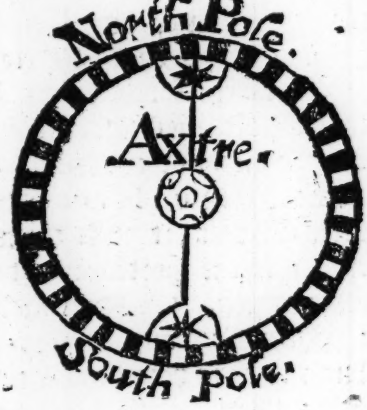
The Isle of Cyprus is about	500 m.
The Isle of Rhodes is about	180 m.
The Isle of Lange is about	80 m.
The Isle of Negre Pont is about	300 m.
The Isle of Cicilia is about	737 m.
The Isle of Sardine is about	700 m.
The Isle of Great Britain is about	2000 m.
The Isle of Ireland is about	1700 m.
The Principality of Marre is about	700 m.

Thus endeth the Rutter of the Distance from one Port or Country to another.

27. Of the Ax-tree and Poles.

The Diameter of the World is called his Ax-tree, whereabout he moveth, and the ends of the Ax-tree are called the Poles of the World: Of whom one is called the North Pole, and the other the South Pole. The Northern is he that is always seen in our Habitations: and the Southern

Southern is that which is never seen above our Horizon. And there are certain places on Earth,



whereas the Pole that is ever in our sight, cannot be seen with them that dwell there: and the other Pole which is ever out of our sight, is in sight to them. Again, there is a place on Earth, where both the Poles have even like situation in the Horizon.

28. Of the Circle of the Sphear.

SOme of the Circles of the Sphear be parrelleles, some oblique, some others go crosse over the Poles. The Parralleles are they that hath the same Poles as the World hath; and there be five Parrallel Circles, the Artick, the Estival, Tropick, the Equinoctial. The Artick Circle is even the greatest of all those Circles that we have continually in sight, and he scarcely touch-

eth

eth the Horizon in the point, and is altogether presented above the Earth.

And all the Stars that are included in this Circle neither rise nor set, but a Man shall espy them all the Night long, keep their course round about the Pole. And that Circle in our Habitation is drawn of the farthest foot Ursa Major. The Estival Circle, most Northward of all the Circles that be made of the Sun, whom when the Sun removeth into, he turneth back from his Summer Circuit, then is the longest day of all the Year, and the shortest night: and after the Summer return, the Sun shall not be perceived to Progress any farther toward the North, but rather to recoil to the contrary parts of the World: wherefore in Greece this Circle is called Tropocos; the Equinoctial Circle is the most greatest of all the five Parallel Circles, and is so parted by the Horizon, that the one half Circle is above the Earth, the other half Circle lyeth under the Horizon. The Sun being in his Circle, causeth two Equinoctials, the one in the Spring, and the other in the Harvest. The Brumal Tropick is a Circle most South of all the Circles, that by the moving of the World be described of the Sun; which when the Sun is once entred into, he returneth back from his Winters Progress, then is the longest Night and the shortest Day in all the Year. And beyond this Winter Mark, the Sun progresseth never a whit further, but goeth into the other Coasts of the World; wherefore this Circle is also named

Tro-

Trevicos, as who to say, returnable. The Antartick Circle, is equal in quantity and distance with the Artick Circle, and toucheth the Horizon in one point, and his course is altogether underneath the Earth, and the Stars that be placed in this are always invisible unto us. The greatest of all the said Circles is the Equinoctial, and then the Tropick, and the least (I mean in our Habitation) are the Articks: and these Circles must be understood without dredth; and be reasoned of according to the situation of the Stars, and by the beholding of the Dioptra, and but supposed only in our Imagination: for there is no Circle seen in all the Heaven, but only Galaxais. As for all the rest, they be conceived by Imagination.

29. The reason why that five Parallel Circles are only in the Sphear.

FIve Parallel Circles alone, are wont to be described in the Sphear, not because there be no more Parallels than those in all the World: for the Sun maketh every day one parallel Circle, equally distant to the Equinoctial (which may be well perceived) with the turning of the World, insomuch that 128 parallel Circles, are twice described of the Sun between the Tropick, for so many days within the other two returns, and all the Stars are daily carried withal round about in the parallel Circles; howbeit every one of them cannot be set out in the Sphear. And though they be profitable in divers things

in

things in Astrology, yet it is impossible that the Stars may be described in the Sphear; without all the parallel Circles, or that the magnitude on days and nights may be precisely found out without the small parallels. But inasmuch as they be not deemed to be so necessary for the first Introduction of Astrology they are left out of the Sphear. But the five parallel Circles for certain special Instructions are exhibited. The Artick Circle severeth the Stars, which we ever see, the Estival Tropick containeth the going back of the Sun, and it is the farthermost part of the progress in the North, and the Equinoctial Circle containeth the Equinoctials, and the Brumal Tropick is the farthermost point of the way of the Sun toward the South, and it is even the mark of the Winter return. The Antarctick Circle determineth the Stars whom we cannot see. And seeing that they are very expedient for the Introduction into Astrology, they be right worthy to take room in the Sphear.

30. Of the five great Circles, of the Appearance and Non-appearance of them.

ALso the said five parallel Circles, the Artick circle appeareth altogether above the Earth, and the Estival Tropick Circle is divided into two parts of the Horizon, whereof the greater part is above the Earth, and the lesser lighteth underneath it. Neither is this Tropick Circle equally divided of the Horizon in every Town, and

and Country, but according to the variety of the Regions; it hath diversities of uprising, and the Estival Circle is more equally divided in the Horizon to them that dwell nearer the North than we do: and further, there is a place where the Estival Tropick is wholly above the Earth, and unto them that draw nearer unto the South than we, the Estival Tropick is more unevenly parted in our Horizon. Furthermore there is a Coast (but South from us) wherein the Tropick Circle is equally divided of the Horizon. But in our habitation the Estival Tropick is so divided of the Horizon, that the whole circle being divided into eight parts, five parts shall be above the earth, and three under the earth. And indeed it seemeth that Aratus meant this Climate, when as he wrote his Book of Phelomenon: whereas he speaking of the Estival Tropick Circle, saith on this wise.

When the Circle is divided into eight parts even just
Five parts above the Earth, and three underneath, remains needs must,
The restless Sun, in Summer hot, from this returneth back.

And so of this division it followeth, the day to be of fifteen Equinoctial hours, and the night of nine Equinoctial hours long: and in the Horizon of Rhodes, the Estival Tropick is so divided of the Horizon, that the whole Circle being divi-

ded into eighteen parts, there shall appear 29 divisions above the Horizon, and nineteen under the Earth, by which division it appeareth that the longest day in the Rhodes, hath but fourteen Equinoctial hours in it, and the eight, nine Equinoctial hours, with two half hours more beside. The Equinoctial Circle in every Habitation is so justly divided in the midst by the Horizon, that the one half circle underneath the Earth, and the other half Circle above the Earth. And this is the cause that the Equinoctials happen always in this Circle: The Æstival Tropick Circle is so divided of the Horizon, that the lesser part shall be above the Earth, and the greater part under the Earth; and the unequallity of divisions, hath even like diversity in all Climates, as it is supposed to be in the Æstival Tropick Circle; and by this means the divisions of both the Tropical Circles be precisely correspondent each to other; by reason whereof the longest Day is of one length with the longest Night, and the shortest Day equal with the shortest Night. The Antarctick Circle lyeth ever whit under the Horizon.

31. Of the bigness of the five Parallel Circles.

But of the said five parallel Circles, some keep still the same bigness throughout all the World, and of some the bigness is altered by reason of the Climates, so that some Circles be bigger then other, and some lesser than other. The Tropick Circles and the Equinoctial no where alter their quantities, but the Arctick vary in bigness

bigneſs, for ſomewhere they appear bigger, and ſomewhere leſſer. For unto the northward dwellers, the Artick Circles ſeem bigger, the Pole being raiſed on high, the Artick Circle touching the Horizon muſt needs alſo appear bigger and bigger continually, and unto them that dwell further North, ſometime the Eſtival Tropick ſhall increaſe the Artick Circle, ſo that the Eſtival Circle, and the Artick alſo meet together, and be taken but inſtead of one. And in places that be yet further North, the Artick Circles ſhall appear greater than the Eſtival Tropick Circle: but there is a place ſo far North, where the Pole appeareth over-head, and the Artick Circle ſerveth for the Horizon, and remaineth with it in the moving of the World and it is as wide as the Equinoctial; inſomuch that the three circles (to ſay) the Artick, the Equinoctial, and the Horizon, be placed in one order and ſituation. Again, to them that dwell more South, the Poles appear more lower, and the Artick Circles leſſer. Yet again, there is a place being South in reſpect of us, which lyeth under the Equinoctial, when the Poles be under the Horizon, and the Artick Circles are altogether gone; ſo that of the five parallel Circles, there remain but three Circles, that is the two Tropicks and the Equinoctial.

32. Of the number of the Parallel.

FOR all theſe ſpeeches, it is not to be thought that there continues five parallels always, but ſo many to be imagined for our habitations ſake, for in ſome Horizons, there be but three parallels

only, and there be habitations on Earth, where the Estival Tropick Circle toucheth the Horizon, and even for the Tropick Circle is the second taken, which is called the Habitation under the Pole. The third Habitation, of whom we spake a little before, which is named the Habitation under the Equinoctial.

33. Of the order of the five Parralel Circles.

THe order of the five parallel circles is not every where the same, but in our habitation; the first shall be called the Artick, the second the Estival Tropick, the third the Equinoctial, the fourth the Brumal, the fifth the Antartick; but to them that dwell more North than we, sometime the first is accounted as the Estival Tropick; the second as the Artick, the third as the Equinoctial, the fourth as the Antartick, the fifth as the Brumal Tropick, and because the Artick Circle is wider than the Equinoctial, the said order must needs be observed.

34 Of the power of the five Parallels.

LIkewise, neither are the powers of the same five parallel Circles alike. For the Circle that is our Estival Tropick, is to them that dwell in a contrary Habitation, the Brumal Tropick. Contrarywise, that which unto them is the Estival Tropick Circle, is the Brumal Tropick unto us; But such as dwell under the Equinoctail even the three circles be in power Estival Tropicks unto them; I mean them that dwell just under the course of the Sun, for in conferring one to another, that which is the Equinoctial with us, shall

be

be the Estival Tropick Circle. And both the Tropicks shall be Bumals; So then the Estival Tropick Circle may be said by Nature Universally all the World over, which is next to the Habitation. Therefore unto them that dwell under the Equinoctial, the Equinoctial it self serveth for the Estival Tropick, as wherein the Sun hath his course directly over their Head, and all the parallel Circles shall take the room of the Equinoctials, being divided by equal divisions in the Horizon.

35. Of the space between the Parallels.

NEither the spaces of the Circles one from the other, do remain in the same throughout all habitations, but after the description of the Spheares they are discussed on this sort. Let any Meridian be divided into sixty parts, the Artick shall be divided from the Pole sixty six parts off; and the same on the other side shall be sixty five parts distant from the Estival, and the Equinoctial shall be from either of the Poles sixty four divisions off. The Bumal Tropick Circle standeth from the Antartick sixty five parts off: Neither have these Circles the same distance between them in every Town and Country: but the Tropicks in every declination shall have even the like space from the Equinoctial, yet have not the Tropicks equal space from the Artieks at every Horizon; but in some place less, and in some place more distant.

Likewise, the Artieks have not in every declination one certain space from the Poles, but

somewhere less, and somewhere more. All the Spheares be made for the Horizon of Greece.

36. Of the Colours.

THere are Circles that go crosse over-thwart the Poles, which of some men are called Colours, and they be so framed, that they contain within their Circuit the Poles of the world and be called Colours, by reason of those portions of them that are not seen. And for other Circles, they be seen whole, the World moving round about. And there are certain parts of the Colours invisible: even those parts that from the Antartick lye hid under the Horizon: and these circles be signed by the Tropical points and then divided into two equal parts of the Circles that passeth through the midst of the Zodiack.

37. Of the Zodiack.

THe Circle of the Twelve Signs is oblique, and is compounded of three parallel Circles, of whom two are said to shew the breadth of the Zodiack: and one is called passing thorow the middest Signs: thus toucheth he the two equal circles and parallels, the Estival Tropick in the first degree of Cancer, and the Brumal Tropick in the first degree of Capricorn. The breadth of the Zodiack is twelve degrees. This Circle is called oblique, because he passeth over the parallels awry.

38. Of the Horizon.

THe Horizon is a Circle that divideth part of the world, seen from the part that cannot be seen:

seen: so he divideth the whole Sphear of the world into two parts, even that he leaveth the one half sphear above the Earth, and the other half sphear underneath the Earth. And there be 2 Horizons: one sensible, the other imagined by understanding, the sensible Horizon is that which of our sight is limitted at the uttermost of our knowing. So that this Diameter is not passing a thousand furlongs even throughout. The Horizon that is imagined by understanding, is for the speculation of the Sphear of the fixed Stars, and he divideth the whole World into two parts. Wherefore there is not the same Horizon throughout every Habitation and Town, but to a mans writing, he remaineth the same for the space of four hundred furlongs almost. So that the length of the Days, the Climates, and all the appearances remain the same still, but with the more number of furlongs: for the diversity of the Habitation, the Horizon the Climate, yea and all the appearances shall vary, so then change, and habitataration must nedes happen in going Southward or Northward beyond four hundred furlongs. And they that dwell in one parallel, for every exceeding great number have a new Horizon, but they keep the same Climate, and all the appearances: likewise the beginning and ending of Days, change not at the self same time to all that dwell in the same Parallel. But after very exact curiosity, the least moving in the World hither or thither, even for every Point the Horizon is changed, the Climate and the appearances do

vary. The Horizon in the Spheares not after the manner described, for all the other Circles are carried together from East to West with the moving of the World, and the Horizon is immoveable by his own Nature, as long as he keepeth the same scituation. And so if the Horizon were set out in Spheares when they should be turned about; he might so happen to move, and sometime to be over-head, and that were a thing most inconvenient, and farthest out of reason in Spheare matter: yet for all that there may be a place assigned, for the Circle Galaxias is left out in many Spheares, and it is one of the greatest Circles; and they be called the greatest Circles, which have the same Center which the Spheare hath. And there be seven of the greatest Circles, the Equinoctial, the Zodiack, that which goeth through the midst of the Signs, and that which goeth by the Poles, the Horizon of every habitation, the Meridian, and the Circle Galaxias.

39. Of the five Zones.

THe outward fashion of the Earth is spherical, and divided into five Zones, of whom, two which are above the Poles, are called the cold Zones, because they be very far from under the course of the Sun, and be little inhabited, by reason of the great cold; and their compass is from the Artick to the Poles-ward; and the Zones that be next unto them, because they be measurably scituate towards the course of the Sun, be called temperate, and above in the firmament upon the Tropick and Artick Circles, be-

tween whom they lye. Now the fifth, which among the four laid Circles is middlemost, for that it lighteth under the way of the Sun, is named the hot, and it is divided of the Equinoctial of the Earth into two, which lyeth all about under the Horizon, in the frame of the Sphear.

40. Of the Meridian Circle.

THe Meridian is a Circle that goeth through the Poles of the World and thorow the point that is just over our Head. In whom when the Sun is come to, he causeth Mid-day and Midnight: and this Circle is also immoveable in the World, as long as the self same scituation is kept in all moving of the World. Neither is this Circle drawn in a Sphear that be painted with Stars, because he is immoveable and receiveth no mutation, but is Mans conjecture by wit, for three hundred Furlongs almost, the Meridian abideth the same, but after a more better exact imagination, for every step, either East or West, maketh another Meridian; but go North or South, even ten thousand furlongs, and the same Meridian shall serve.

4. Of the Circle Galaxais.

THe Circle Galaxias, is oblique also, and goeth over the Tropicks away, and it is of the substance of five Clouds, and the only visible Circle in the Heavens, neither is it certain what breadth it is of, for it is narrower in one place than in another, and for that cause under the Equinoctial of the World. But on the two temperate

perate Zones, one is inhabited of them that b
in our Habitation, being in length nigh an hun
dred thousand furlongs, and in breadth about
half the same.

42. Of the Celestial Signs, with their Stars.

THe Signs that be blazed with Stars, ar
divided into three parts; some of them b
placed in the circle of the Zodiack; some be cal
led Northern, and some be called Southern, and
they that be situate in the circle of the Zodiack,
be twelve Beasts, whose names we have declared
in another place, in which twelve Beasts there
are divers Stars, which for certain notable
marks espyed in them, have taken their
proper Names; for the fired Stars that be in the
back of Taurus be called Pleiads, and the Stars
that be placed in the Head of Taurus be six in
number, and are called Hyades: and the Stars
that stand before the feet of Geminy are called
Propus; and the cloud-like substance, that is in
Cancer, is called Presepe; and the two Stars
that stand nigh Presepe, are called Asini: and the
bright Star that is in the Heart of Leo (accord-
ing to the name of his place) is the Lyons heart,
and it is called of some Men the Royal Star;
for that they that are born under it, are thought
to have a Royal Nativity. The fair Star
that sheweth at the fingers end of the left hand of
of Virgo, is called the Spike. But the little star
that is fastned by the right Wing of Virgo is na-
med Protigettes. And the four Stars that be at
the right hands end of Aquarius, call'd Ulna. The

Stars

Stars that be ſpread one after another behind Piſces Tail, are called the Lines. And in the South-Line, there are nine Stars, and in the North-Line five. The bright Star that is ſeen in the Lines end, is called Nodus. So many are counted for the Northern, as be ſet betwixt the Zodiack and the North: And they be theſe: Urſa Major, Urſa Minor, and Draco that lyeth betwixt both Urſas, Arctophylax, Corona, Engonaſin, the Serpentine, the Serpent, the Harp, the Bird, the Arrow, the Eagle, the Dolphin, Protomo Hyppy, the Horſe that ſtandeth by Hypacos, Chepheus, Caſſiopei, Andromeda, Perſeus, Auriga, Deltoton And he that was ſtiled of Callimachus, Bernicks heir. Again, there be other Stars, who for certain plain appearances that they have in them, had their name given them. For the notable Stars that lyeth about the midſhanks of the Arctophilax, is called Arcturus: And the ſhining Star that is ſet by the Harp, even by the name of the whole Sign is called the Harp; and the ſtars that be at the top of Perſius left hand, are named the Gorgones. and the thick ſmall ſtars that are eſpied at the right hands-point of Perſeus, make as it were a Syth. And the clear ſtar that is ſet in the left ſhoulder of the Driver, is called the Goat. But the two little ſtars that be at the uttermoſt of his hand, be called the Kids. And all thoſe be Southern Signs, that lye on the South ſide of the Zodiack. And their names be theſe: Orion, the Centaurus, the beaſt that Centaurus holdeth in his hand, Thyrſilocus,

Lucus, when Centaurus setteth before the Sensar, the Southern Fish, the Whale, the Water poureth off Aquarius, the flood of Orion, the South Crown, which of some is named Uraniscats; the Road that lyeth by Hypparchus. And again, in these there be certain Stars that have taken them proper names. For the bright Star that is in Prokyon, is called Prokyon: and the glittering Star that is in the Dogs Mouth, for that she is thought to cause more fervent heat, is called the Dog, even by the name of the whole Sign. The Star that shineth in the top of the Star of Argo, is named Canopus; and this is seldom seen in the Roads, except it be from high places: but in Alexandria she is not seen at all, where the fourth part of the Sign doth scantly appear above the Horizon.

Of the twelve Winds, with their Names and Properties.

The Wind is an exaltation hot and dry, ingendred in the inner parts and hollowness of the earth, which when it hath issue, and cometh forth, it moveth sidelong about the earth, and is called the Wind. And there be twelve of them, which old Marriners had in use, of whom four be called Cardinals.

The

The first principal Wind.

Auster the Meridional or South-wind, hot and moist ayr, or likened to the ayr, sanguine, full of Lightning, and maketh or causeth great Rain, he nourisheth large clouds, and ingendreth Pestilence and much sickness; Auster Aphricus his first collateral or side-wind, ayry, he causeth sickness and rain; his second collateral is called Auro Austra, ayry, he provoketh clouds and sickness.

The second principal Wind.

The fourth wind, and the second Cardinal is Septentreonarius, contrary or positive to the first, cold and dry, Melancholick, compared to the Earth; he putteth away Rain, he causeth cold, and dryeth and conserveth health, and hurteth the flowers

flowers and fruits of the earth: his Collaterals, the first is Aquilo, frosty and dry, earthy, without rain, and hurteth the flowers. Circius his second Collateral, earthy, cold and dry, causeth round, or hurle-wind, thick snow and winds.

The third Cardinal Wind.

From the Rising of the Equinoctial that is in the East, bloweth Subsolanus, the third Cardinal wind fiery, hot and dry, cholerick, temperate, sweet, pure, subtil, or thin, he nourisheth clouds, he conserveth bodies in health, and bringeth forth flowers, Hellefrontus Collateral, Solstitial, and Estive, summery dryeth all things.

The fourth Cardinal Wind.

Last of all in the going down of the Equator, that is the West bloweth Favonius, cold and moist watry flegmatick, which resolveth and loseth cold, favoureth and bringeth forth flowers; he causeth Rain, thunder and sickness, his Collaterals Affricus and Corus have the same nature and properties.

44. Strange Wonders, most worthy of note.

IN the Country of Cicilia, as the worthy Cosmographer Pomponeus Mela reporteth, in the innermost plates, there is a Province of great renown. For the discomfiture of the Persians by Alexander, and the flight of Darius, at that time having in it a famos City called Issos, whereof the Bay is named the Bay of Issos, but now having not so much as a little Town. Far from thence lyeth the Foreland Amanoides, between the Rivers Pyramus and Cydnus, Pyramus being

the

the nearer to Issos returned by Mailon, and Cydnus runneth out beyond through Tarsus. Then is there a Citty possessed in old time by the Rhodians, and Argvies, and afterward at the appointment of Pompey, called Soloe; by Pyrates now Pompeyopole.

Hard by, on a little hill is the Tomb of the Poet Aratus, worthy to be spoken of, because it is unknown, why stones that are cast into it do leap about: not far from thence is the Town of Cyrocus, enbironed with a small balk to the firm land.

Above it is a Cave named Coricus, of singular nature, and far more excellent than may with ease be described. For gaping with a wide mouth, even immediately from the top it openeth, the Mountain butting upon the Sea, which is of great height, as it were of ten Furlongs: then going deep down, and the farther the larger; it is green round about with budding trees, and casteth it self into a round vault, on both sides full of Woods, so marvellous and beautiful, that at the first it amazeth the minds of them that come into it, and maketh them think they have never seen enough of it. There is but one going down into it, narrow and rough, of a mile and a half long, by pleasant shadows and coverts of wood, yielding a certain rude noise, with Rivers trickling on either hand. When ye come to the bottom, there again openeth another Cave, worthy to be spoken of for other things. For maketh the enterers into it afraid, with the dinn of Timbrils, which raise a gastly and great rattling

with

within afterward being a while lightsome: and anon, the further ye go, waxing darker, it leadeth (such as dare adventure) quite out of sight, and carrieth them deep as it were in a Mine, where a mighty River rising with a great breast, doth but only shew it self, and when it hath gushed violently a while in a Short Channel, sinking down again, it is no more seen. Within is a waste space, more horrible than any Man dare pierce into, and therefore it is unknown. It is altogether stately, and undoubtedly Holy, and Worthy, and also believed to be inhabited by Gods. Every thing presenteth a stateliness, and setteth out it self with a certain Majesty.

There is another beyond, which they call *Typhos* Cave, which is a narrow mouth, and (as they that have tried it doth report) very low, and therefore dimmed with continual Darkness, and not easie to be sought out: Howbeit because it was sometime the Chamber of the Gyant Typho, and because it now lieth of hand, stilleth such things as are let down into it, it is worthy to be mentioned for the Nature thereof, and for the tale that is reported of it. Beyond that are two Forelands, that is to say Sarpedon, sometime the bounds of King Sarpedons Realm, and Anemurium, which parteth Cicilia from Pamphilia, and between them Celendris and Natidos, Towns builded, and Peopled by the Samians, whereof Celendris is nearer to Sarpedon.

FINIS.

THE Husband-mans PRACTICE: OR, *Prognostication for Ever.*

As teacheth *Albert*, *Alkind*, *Haly*, and *Ptolomy*.

With the Shepherds perpetual Prognostication for the Weather.

Printed by A. M. for *W. Thackeray* at the Angel in *Duck-Lane*. 1688.

What the Husbandman should practice, and what rule he should follow ; after the teaching of *Albert*, *Alkind*, *Haly*, and *Ptolomy*.

THE wise and cunning Maisters in Astronomy have found, that Man may see and mark the weather of the Holy Christmas night, how the whole year after shall be in his working and doing, and they shall speak on this wise.

When on the Christmas Night and Evening it is very fair and clear weather, and is without wind and without rain, then it is a token that this year will be plenty of Wine and Fruit.

But if the contrariwise, foul weather and windy, so shall it be very scant of wine and fruit.

But if the wind arise at the rising of the Sun, then it betokeneth great death among Beasts and Cattel this year.

But if the wind arise at the going down of the same, then it signifieth death to come among Kings and other great Lords : But if the wind arise at North Aquilon at midnight, then betokeneth the year following to be a fruitful year, and a plentiful. But if the wind do arise and blow at South Auster in the midst of the day, that wind signifieth to us daily sickness to reign and be amongst us.

2. Of Christmas-day.

If Christmas-day be on the Sunday, that year

year shall be a warm winter, and beginning fair with sorrow, there shall be great winds and tempests. The Lent shall be mild, warm, and moist. The Summer hot, dry and fair. The Harvest moist and cold, much unto Winter.

Wine and Corn shall be plenty and good, and there shall be much honey, & the sheep shall prosper well. The small seeds and fruits of gardens shall flourish also. The old men shall dye sore, and especially Women that go with Child: peace and quietness shall be plenteous among married folks.

If Christmas day fall on the Monday, there shall be a misty Winter, neither too cold nor too warm, the Lent shall be very good, the Summer windy, with great stormy weather in many Lands; the Harvest good, and much Wine, but very little Honey, for the swarms of Bees shall dye, and many women complain, and sit mourning this year for their husbands.

If Christmas day be on the Tuesday, it shall be a cold winter and moist, with much snow: the Lent shall be good and windy, the Summer wet, and Harvest dry and evil: there shall be reasonable plenty of Wine, Corn, Oyl, and Tallow: the Swine shall dye, and sheep be diseased, & the calfs perish: The Ships of the Sea shall have great misfortune: Much amity and good peace shall be among Kings and Princes, and the Clergy shall dye sore that year.

If it fall on Wednesday, then shall the winter be very sharp, hard, and after warm: the Lent

strong, with naughty weather; the summer and harvest very good weather; and this year shall be plenty of Hay, wine, and Corn, which shall be very good; the honey dear, fruits scant and very bad: Builders and Merchant-men suffer great labours, and young people, children, and also cattle dye in great store.

If it fall on Thursday, the winter shall be very good, with rain: the Lent windy, a very good summer, & a milky harvest, with rain and cold and there shall be much Corn, fruit, & all things shall abound on earth, and wine with oyl, and tallow shall be plenty, but yet very little honey. Many great men shall dye, with other people and there shall be good peace, and great honour to all Kings and Governours.

If it fall on Friday, the winter shall be stedfast and continue his course: The Lent very good but the Summer stedfast, and the harvest indifferent, and there shall be plenty of wines and corn hay shall be very good, but the sheep and swarms of Bees shall dye sore, the people shall suffer great pains in their eyes; oyl shall be very dear that year, and of fruits there shall be plenty, but children shall have much sickness.

If it be on Saturday, then shall the winter be misty, with great cold and much snow, and all troublesome, unstedfast, with great winds: the Lent shall be evil and windy, the Summer good and dry harvest, there shall be little Corn, and dear, and scarcity of fruit; Pastures for Beasts shall be very good, but the Ships on the sea, and

ther waters shall have great misfortune, great hurt shall be done to many houses, & there shall be war in many Countries, with sickness, and many old people dye; many trees shall wither: and the Bees dye also that year.

3. Of the practice of the Husbandman.

THe Husbandmans Practice standeth after this manner.

They begin to mark first on Christmas day, & so forth; they mark also the other twelve days, then from the first day, and what weather there is on every one of the twelve days. And also the weather that shall be upon, & in the month that belongeth to the same day, & therefore it is to be marked, that Christmas day betokeneth January, and St. Stephens day betokeneth February, and St. John's day betokeneth March; and so forth; proceeding unto the last.

4. The Disposition of the twelve days, known by the shining of the Sun.

IF Christmas day, if the Sun do shine, the whole year, it betokeneth a peaceable year.

If the Sun shine the second day, gold shall be hard to come by, and the Corn much set by.

If the Sun shine the third day, Bishops and Prelates will be diligent to make war, and great stours shall be among Church-men.

If the Sun do shine on the fourth day, then shall the weak Children suffer much pain.

And if the Sun do shine on the fifth day, then doth the winter Fruits and Herbs, and fruits of Gardens prosper well.

If the Sun do shine on the sixth day, there shall be great plenty of the fruits of the gardens, with all other fruits also.

But if the Sun doth shine on the seventh day, then betokeneth hunger and scarcenes, both of Mans food, and also of Beasts; for Victuals shall be dear, with wine and corn.

If the Sun do shine on the eighth day, it shall be good for Fishers that year, and fortunate.

If the Sun do shine on the ninth day, it shall be prosperous and happy for sheep that year.

If it shine the tenth day, then shall there be much evil weather that year.

If it shine the eleventh day, there shall be much misty weather that year, & also commonly death.

If it shine the twelfth day, then followeth that year much war, debate, and strife.

If the wind blow the Christmas day at Night that betokeneth death to a great man in that Land.

The second night, if the wind be still and laid then the third night dyeth the greatest Lord in that Land.

If the wind blow the fourth night, there shall be dearth in the Land.

If it blow the fifth night, there shall be death among them that are Learned.

The sixth night, wind bringeth Plenty of Wine, Corn, and Oyl.

The seventh Night, wind bringeth neither hurt nor good.

The eighth night, wind causeth much death among

among old and young people.

The ninth night, wind betokeneth sickness, and death amongst the people.

The tenth night, the Cattel fall to the ground and dye.

The eleventh night much Fish shall dye.

The twelfth night, it betokeneth much war and debate in the Land.

5. From the time of Christmas unto the Twelfth-day.

THe Husbandman understanding all this, when on Christmas Even at midnight the wind watereth still, it betokeneth a fruitful year: when on the Twelfth day afore day, it is somewhat windy, that betokeneth great plenty of Oyl.

When the sun on the twelfth-day in the morning doth shine, that betokeneth foul weather; In the beginning, it is never stedfast weather, for the months go all one through another the same day. If it be fair weather that day, it is happy and fortunate. The sixth day after the first day, is the last day, so that the first is last, & that in the six days every day leaveth behind him 2 months.

Also that the second day leaveth February afore noon, and January at the Afternoon, and so forth do all the other days.

January.

If it be on New-years day that the Clouds in the morning be red, it shall be an angry year, with much war and great Tempests. If the sun doth shine on the 12 day of January, there shall be much wind. If the Sun doth shine on S. Paul's

day, the twenty-first day of January, it shall be a fruitful year, and if it do rain or snow, it shall be be warm both: If it be very misty, it betokeneth great death: If thou hear it Thunder that day, it betokeneth great winds, and great death, and most especially among rich men that year.

February.

On Shrove-tuesday, whosoever doth plant or sow, it shall remain alwaies green.

Item. How much the Sun did shine that day, so much he shall shine every day in Lent. And alwaies the next new Moon that falleth after Candlemas day, and after that the next Tuesday, shall be alwaies Shrove-Tuesday.

And when the Sun ariseth and shineth early, then prospereth well all manner of fruit: if you hear it thunder, it betokeneth great wind and much Fruit.

St. Beda saith, there be three days and three nights, that if a Child be born therein, the body abideth whole, and shall not consume away until the day of Judgment: that is in the last day of January, and the secrets thereof are full wonderous. And if a tree be hewed on the same day, it shall never fall. March.

The more mists that there be in March, the more good doth it, and as many days as be in March, so many hoar frosts shall you have after Easter, and so many mists in August. All manner of trees that shall be cut down unto the two last holy-days in March, shall never fail. Item, if on Palm-sunday be no fair weather, that betokeneth

to goodness. If it do thunder that day, then it signifieth a merry year, and death of great men.

April.

If it rain never so little on Ascension-day, it betokeneth dearth of all manner of food for Cattel. But when it is fair weather, it is prosperous, and there shall be plenty of Tallow, and much Wool.

May.

If the Sun do shine on the 25 day of May, Wine shall prosper well; but if it doth rain, it doth much hurt. Item, if it rain on Whitsunday, it is not good. Item, in the last of May, the Oak trees begin to bear blossoms, if they blossom then, you shall have a good year of Tallow, and plenty of Fruit.

June.

If it rain ne'r so little on Midsummer-day, that is the 24 day of June, then do not Hasel-Nuts prosper: If the holy Sacrament day of our Lord be fair, then it is good, and cause fruit plenty, and the Lambs to dye.

July.

If it rain on the second of July, such weather shall be forty days after, day by day, yet some imputed it to Swithin the 15.

August.

If the Sun do shine on the 15 day of August that is a good token, and specially for wind.

September.

If thou wilt see and know how it shall go that year, then take heed to the Oak-Apples about

St.

St. Michaels day, for by them you shall know how that year shall be: If the Apples of the oak-trees when they be cut be within full of Spiders then followeth a naughty year: If the Apples have within them flies, that betokens a merly good year. If they have Maggots in them, then followeth a good year. If there be nothing in them, then followeth a great dearth: if the Apples be many, and early ripe, so shall it be an early winter, and very much Snow shall be afore Christmas, and after that it shall be cold. If the inner part or kernel be fair and clear, then shall the Summer be fair, and Corn good also: but if they be very moist, then shall the Summer also be moist. If they be lean, then shall there be a hot and dry Summer. If it thunder in this month, it prelageth plenty of wine and Corn that year.

October.

When the leaves will not fall from the trees then followeth after a cold winter or else a great number of Caterpillars on the Trees.

November.

Whether the winter be cold or warm, go on Allhallows day to a beech tree and cut a chip thereof, and if it be dry, then shall the winter be warm: If thou wilt try on St. Andrews Even, whether it shall be a moist or dry year that followeth, you shall know by a glass full of water: if the year shall be moist, and much rain shall fall, then shall the water in the glass run over: and if there shall follow a dry year, there shall not the water arise to the brink thereof.

When

When there followeth a foggy night, a good year after ensueth, that is, when it cometh on the Thursday night, or on a flesh day at night, and on the Friday or Saturday, wherein some men will eat no other meat but flesh; if there be thundring, that betokeneth plenty of Fruit.

December.

When Christmas-day cometh while the moon waxeth, it shall be a very good year, & the nearer it cometh to the New-Moon, the better shall that year be. If it cometh when the moon decreaseth, it shall be a hard year, and the nearer the latter end thereof it cometh, the worse & harder shall the year be, and if any wood be cut off on the two last days of December, and on the first day of January, it shall not rot nor wither away nor be full of worms, but alwaies wax harder, and in his age as hard as a Stone.

6. How thou maist rule thy Beasts that year.

Item. Put out of thy stable all thy Beasts, or what other Cattel thou hast, the three Nights following hereafter, and make the Stalls and Stables very clean, with the Mangers also, and give a beast no meat those nights in those places, but bestow them in some other Room, and there give them meat, for that is good; and these be the three Nights, Christmas-Even at Night, New-years Even, and Twelfth-Even at night.

7. An old Rule of the Husbandman.

Item. When it is fair three Sundays after S. James his day, it betokeneth that Corn shall be very good, but if it rain, then the Corn withereth:

withereth: St. James's day before noon betokeneth the winter time before Christmas; and after noon, it betokeneth the time after Christmas. If it be so that the Sun do shine on St. James's day, it is a token of cold weather: but if it rain thereon, it is a token of warm and moist weather. But if it be between both, that is a token of neither too warm, nor yet too cold.

8. How the winter should be the twelve months.

If a man desire to know what fair weather shall be in every month, or what rain, then must he mark in what hour the new Moon is in, and under what Sign, and what Planet ruleth the same hour, so shall the same month be hot and dry, cold and moist, after the judgment and manner of the four times of the year.

Item. When the Moon is new changed, what weather shall be that month, shall be found out after this manner: If the Moon shine fair and clear, and so followeth wind: Shineth the Moon pale, so shall it rain. If it raineth the next month after a New Moon, then shall it Rain forth the whole month.

The saying of Sylinus and Petrus.

If the Sun have in the morning under him troublesome clouds, then shall ye have Rain, and much tempest of weather; if the clouds be troubled in the morning early, and black, then shall there blow a strong North-wind.

If the Sun and Element be red in the morning, it betokeneth rainy weather. If it be red in the

the Evening, it is a token the next day shall be fair weather.

10. The Circles about the Sun, Moon, and other Stars.

GUido Bonatus speaketh on this wise, we shall mark the Circles which be sometime about the Sun, and about the Moon, whether they be one or more, and if there be but one, they being clear and not long enduring, & quickly vanish'd, it betokeneth fair and clear weather following, and a good and clear Air: and when there be many Circles, it betokeneth wind: if they be of colour red, & clear in many parts, then it betokeneth trouble in the air.

And if they be gray, dark, & of earthly colour, then it betokeneth trouble in the Air, through cold and wind: and it bringeth in the winter time snow, and in summer time Rain.

When they be black, it betokeneth in the winter wind & snow, & in summer rain, & when they be many, then do the same the more increase.

11. The colours and lights of the other Stars.

When the stars give great light, it betokeneth wind from the said parts where those lights be seen.

When the stars be misty and dark, as though they shined through a mist, and that all the same time there be no clouds in the Element, it is a token of trouble in the Air, and much rain or snow, after the time of the year.

And when they be clear and red, they judge it to be windy.

Like

Likewise, if thou seest the common Stars thick, dark and of course sight, it betokeneth alwaies change of weather. If thou in clear weather seest the Stars shot, and fall down to the Earth, that is a token that there shall be shortly after Wind from those parts where the stars do shot, and the more they shot, the stronger shall be the Wind. For when you see such things present, it betokeneth inordinate Wind, and when you see such-like in every part of the Element, that is a token of great trouble in the ayr in all parts, with Thunder and Lightning.

12. How to know the weather by the Rising and going down of the Sun.

When the Sun ariseth clear and fair, it is a token of a fair day.

When the Sun ariseth, & hath about him red Clouds, it is a token that it will rain that day.

When there be clouds in the Orient, so that the Sun cannot shine through them at his arising is then a token of Rain.

When the Kuglin is in the rising of the Sun, it betokeneth a sharp wind, and in going down of the Sun fair weather.

When there be clouds about the Sun when he riseth, the less that the Sun doth shine, the more redder the Clouds.

When at the rising of the sun there proceedeth a long shining, it betokeneth Rain.

When afore the rising, the Sun-shine doth appear, it betokeneth water and wind.

When

When the Sun in the rising is dark, or hid under a Cloud, it betokeneth rain.

When the Sun is clear, and that it giveth light from the middle part against the Rising about midnight, that betokeneth rain and wind.

When long-shining beams go before the Sun it betokeneth a dead and strong wind, from those parts that the beams do shine.

When by the accident at night there is a shining circle, it betokeneth that night boistrous and unruly weather, and if there be a mist, the stronger shall the wind be: if the mist fall from the Sun, it betokeneth wind in the Region beyond where it falleth.

When the Sun ariseth black, or with Clouds under it, or that he hath on both parts Clouds, which some men call the Sun, or Sun-beams, which proceed from the Sun; whether they be black of colour or no, it betokeneth a winter ayr or rain.

When the circle that is round about the Sun, in the rising or going down thereof, is in many kind of colours, or else as red as fire, or else that the light of the Sun doth fail, or that the colour is stelled, or that the clouds stand thereby, or that the Sun-beams be very long, it signifieth a strong wind to come from those parts.

When in the rising or going down of the Sun, the light or shining thereof goeth before, & evening the element is red, it betokeneth the next day fair weather. And when the shining thereof in the rising or going down is not right, it betokeneth Rain.

13. Alber-

13. Albertus of the Lightning.

If the colour of Lightning be red and clear, the flames white and red, or the colour of snow, that betokeneth all things fruitful, the other helpeth to the bringing forth, and doth neither hurt nor hinder, except it be too far withered. The third goeth through and setteth forth.

14. Of the Rain-bow, from whence he is, and what it signifieth.

When the Rain-bow is clear, then shall it not be long clear after, which betokeneth a winter Air or Rain.

Item. When thou seest in the morning a Rain-bow it betokeneth rain the same day, and there shall be a great boysterous storm.

Item. When the Rain-bow doth appear about three or four of the clock in the afternoon, it betokeneth fair weather, and there shall be against it a strong dew.

Item. When there doth a Rain-bow appear about noon, it betokeneth much water.

Item. When the Rain-bow doth appear about the going down of the Sun, then doth it for the most part thunder and rain.

Item. When it appeareth in the Orient, then followeth fair weather.

Item. When the Rain-bow appeareth in boysterous weather in the North, it betokeneth fair weather and clear: And contrariwise when he appeareth and is seen with a clear Summer, whether in the west, or at noon, it followeth Rain.

Haly saith, when the Rain-bow appeareth in fair

fair and clear weather, it betokeneth encrease of raw weather, and in the Winter it betokeneth less.

15. Of Thunder and Lightning.

When in the time of Winter the Sun is in Capricornus & Aquarius, especially from Lucy, until the tenth of January, if the Thunder be heard, then shall it be from the beginning of the Lightning throughout the whole year, more windy than any other year is. When in Summer it thundreth more than it lightneth, it is a sign of wind that shall come from the same place whence the thunder cometh: but if there be seen more Lightning than is heard of thunder, then shall the wind come from the place where the Lightning is seen.

If it thunder less than lighten, that is a token of rain, with fair and clear weather, & shall both thunder and lighten, or else thunder and lighten out of all four quarters, but mark if it come only from the East part, there shall be next day rain from the North, and wind.

When it thundreth early, it betokeneth both wind and rain to come from the day.

16. To know the Weather by the Four quarters of the Year, as sheweth *Leithenberger.*

What weather there shall be on the day that the Sun enters into Aries, and in the next day after their operation shall be for the most part in the Harvest, in September, October, and November.

Item. Aries worketh the one day when the Sun goeth in Leo, and the next day before and after, and so shall be the winter, especially December, January, and February; for the winter giveth him wholly, and leaveth on the North that is to say, from the midnight, which is the Orient East, and that time shall be dry, and then shall be great frost and cold.

But if it come in South Austro, which is of the mid-day, either West Occident, then that time shall be moist and but little Ice. If the weather be dry after the moistness, so shall the winter be unstable.

On that day that the Sun goeth into Libra, mark the weather the next day afore it, and the next day after it; and when the weather is given to lightning more in March, April, & May, then mark that also. For as the weather is in those days that come next after, and afore, when the sun entereth into Aquarius, so shall it be in the most part of the summer, June, July and August.

In them many wise men do conclude how the weather shall be all the time that the Sun is from Libra to Scorpio, even to the twentieth degree, that is, that from the fourteenth of September unto Alhallows day, and commonly it shall be likewise in the year following. And this time is reckoned among the twelve months so that four daies are reckoned for a month and every day betokeneth a quarter of a Moon which is seven days, and November is reckoned for the first month.

27. How to know the weather out of the New and Full Moons.

On the third day before the New and Full Moon, mark well the Moon, where there goeth or proceedeth from her a clear light shining, it betokeneth fair weather, and also windy, and if the Moon be black or dark, it is a token of cold ayr and rainy.

When there is a fair and clear Circle by the Moon, and that being sharp and bright, it betokeneth a fair and clear ayr; and if there be two or three rings about the Moon, it betokeneth a cold winter ayr.

When there is a darkness about it, it is a token of winterly Ayr, which cometh through strong winds; and if there be black about it, then it is a token of such-like weather also.

When the Moon ariseth and shineth fair, it betokeneth fair weather, red wind, black rain.

Likewise as the weather is on the third day after the new and full Moon, so shall the weather be ten days after most commonly.

A sudden and hasty rain cometh always from the wind that went before.

The greatest winds be commonly in Harvest: the sudden coming of cold and heat, cometh of the wind, and of the rain.

There goeth commonly before thunder great winds.

When the wind goeth from the Occident, then it is commonly rainy weather.

From the East is fair weather.

From midnight, it is cold and hard weather.
From noon, hurtful and unhealthful weather.
If it do hail in the midst of Summer, it is a token of great cold in the higher Region of the ayr. When the lower part is that that causeth hail to come from above.

18. Of the Eclipse of the Moon, the cause of, and how, and when they happen.

YOu are to note, that an Eclipse of the Moon is nothing else but the interposition of the Earth, betwæn the bodies of the Sun & Moon, they being Diametrically opposite: as if a line drawn from the Center of the Sun, to the center of the Moon, should pass directly through the center of the Earth: which only happeneth at the time of the opposition, or full Moon, and not at every full Moon neither: but only when they mæt in the head or tail of the Dragon; which is only the intersection of two Circles, viz. the Ecliptick and the Different, which is the Circle that carrieth the Moon about: And you are likewise to note, that an Eclipse of the Moon appeareth to all those above; in whose Horizon the Moon is at the time of the opposition, though it be otherwise with the Eclipse of the Sun, for a Solar Eclipse to some total, to others partial, and to others not at all visible, though the Sun be at the time of the Conjunction above all their Horizon, &c.

To

To find when the Moon shall be Eclipsed and when not, by her distance from either of the two Sections, called, the Head and Tail of the Dragon.

IF the Moon at the time of her true oppolition to the Sun, shall be distant from either of these two points less than 10 degrees, 21 minutes & 20 second, then must the Moon suffer an eclipse,

But if her distance (as before) be more than 13 degrees, 5 minutes, 23 seconds, then the Moon (at that full) cannot be Eclipsed.

Therefore if her distance be more then 10 degrees, 21 minutes, 20 seconds, and less than 13 degrees, 5 minutes, 23 seconds, then she may happen to be Eclipsed, but not necessarily.

20. To find when the Sun shall be Eclipsed, and when not.

IF the apparent Latitude of the Moon at the time of the visible Conjuction be less than 30 minutes, 40 seconds, there must be an Eclipse.

But if the apparent Latitude of the Moon be more than 34 minutes, 51 seconds, there cannot be an Eclipse.

Therefore if the apparent Latitude be more than 30 minutes, 40 seconds, and less than 34 minutes, 51 seconds, there may be an Eclipse.

21. How to behold an Eclipse of the Sun, without hurt to the eyes.

TAke a Burning Glass, such as men use to light Tobacco with in the Sun: or a Spectacle-Glass, that is thick in the middle, such as for the eldest sight; & hold this glass in the Sun,

as if you would burn through it a Past-board, or white paper Book, or such like, & draw the glass from the board or Book, twice as far as you do to burn with it; so by direct holding it nearer or further as you shall see best, you may behold upon your board, paper, or book, the round body of the Sun, and how the Moon passeth between the glass and the Sun during the whole time of the Eclipse.

Thus thou mayest practice before the time of an Eclipse, wherein thou shalt discern any cloud passing under the Sun; or by another putting or holding a bullet on his fingers-end betwixt the Sun & the glass, at such time (the Sun shining) as thou holdest the glass, as before thou art taught.

The Mind of the Fathers, of the Nature of the Fire.

When the fire sparkleth it betokeneth rain,

When the fire giveth much flame, or else when a man taketh an Hatken, and lifteth it up by the coals, and if the coals do hang there on, that betokeneth wind and rain.

When the cold in winter ceaseth,
And when a man snow findeth;
If there be dark clouds thereby,
Then look for rain verily.
If the frog in the morning do cry,
Betokeneth Rain great plenty.

23. A brief discourse of the natural causes of watery Meteors, as Snow, Hail, Rain, &c.

You must first understand, that all watery Meteors,

Meteors, as Rain, Snow, or such-like, is but a moist vapour drawn up by the vertue of the sun, and the rest of the Planets into the middle region of the Air, where being congealed or dissolved, falleth upon the earth: as Hail or Rain.

24. Of the Rain-bow

Pliny saith the Rain-bow is made by the sunbeams striking upon a hollow cloud, when their edge is repelled and beaten back against the sun, and thus ariseth variety of colours by the mixture of clouds, Air, & fiery light together. But (as he saith) it pretendeth neither fair nor foul weather.

25. Of Rain.

Of these kind of Meteors you may read Arist. libro primo meteor logicorum, cap. 1,& 2. But briefly, rain is a cold vapor, and earthly humour, raised from the earth & water, into the middle region of the air, where by the extremity of cold, it is thikned into the body of a cloud, and after being dissolved, falleth upon the earth.

26. Of Hail.

Hail ingendred of rain, congealed into Ice, freezing the drops presently after the dissolving of the cloud whereby we have great irregular stones fall on the earth; I have seen them in that fashion 1610. contain 4 inches about, for the bigger it commeth, and the longer it tarrieth in the air, the rounder it is, and the lesser.

27. Of Snow.

Snow is of the same humour that Hail is, but not grown together so hard. Pliny saith, Hail

sooner melteth than Snow, and the Hail cometh sooner in the day than in the night.

28. Of Frost and Dew.

When in the day-time through the faint heat of the Sun, there is a cold and moist vapour drawn up a little from the earth, presently at night it descendeth again upon the earth, and is called Dew, and in the Spring or Harvest, it is a sign of fair weather: but if by means of cold it be congealed, it is called Frost, and therefore Dews come not so often in hot Seasons, neither when winds be up, but after a calm and clear night; frosts dry up wet and moisture: For when (as Pliny saith) the Ice is melted, the like quantity of water in proportion is not found.

29. Of Wind.

Wind is nothing but many exhalations drawn from the earth, & inforced laterally above the sun.

30. Of sudden Blasts

A windy exhalation being thrown down, and encompassed (as Pliny saith) in a thin course of clouds, newly over-cast, coming at some time with such a violence, as it bursts and cleaves a dry cloud in sunder, and makes a storm; of the Greeks called Ecnephias: but when this cleft is not great, but that the winds be forced to turn round, and rool his descent without lightning. there is made a whirl-puff, or gust, called Tyfon: that is to say the storm Ecnephias sent forth a winding violence, & this wind doth bear many things away with it, changing from place to place; but if the hole in the cloud were great, it

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is called Turbo, casting down & overthrowing all that is next it; Pliny saith, Ecnephias cometh with Snow, nor no Typhon from the south: some say, Vineger thrown into this wind, breaks the gust.

31. Of Earth-quakes.

Plenty of winds gotten in the bowels, holes, and corners of the Earth, bursting out of the Earth, and the Earth closing again, causeth the shaking, or Earth-quake, and is a token of ensuing war.

32. Of Earth-quakes,

When waters in Wells or Pits be troubled, and have a bad savor, the long absence of the Winds, strange noises, the obscurity or darkness of the Sun with clouds, and strangely coloured, &c.

33. Of Thunder and Lightning.

When an Exhalation, hot and dry, mixt with moisture, is carried up into the middle Region, and there in the body of a cloud. Now these two contraries being thus shut or pent in one room together, they fall at variance, whereby the water and fire agree not, until they have broken the prison wherein they were pent, so that fire and water flie out of the cloud, the breaking whereof maketh a noise like the renting of cloth, which we call thunder, & the fire lightning, first seen, in respect the light is before the hearing: and of lightnings there be many sorts.

That which is dry burneth not at all, dissipating and dispersing; that which is moist burneth

eth not likewise, but blast, and altereth the colour: but that which is clear, is of a strange operation, it draweth vessels dry without hurt to the vessel: it melteth metal in bags or purses: and hurteth not the bag or purse, nor wax that sealed the bag hurt: it breaketh the bones, & hurteth not the flesh: and killeth the child in the womb, not hurting the Mother. Pliny saith Scythia, by reason of cold, & Egypt, by reason of heat, have seldom lightning.

34. What things be not hurt by Lightning.

It hurteth not the Lawrel-Tree it entreth not past 5 foot into the earth, such that are shadowed with Skins of Seals or Sea-Calves, are free, the Eagle is free, &c. Many other wondrous & strange kind of Meteors be there in the heavens, oftentimes seen, as Comets burning Dragons, &c. but this volume will not contain an ample discourse thereof.

35. Here followeth divers and sundry Rules of excellent use and right necessary to be known of the Husband-man, and not only of him, but of all other persons, of what quality soever.

AND first I will begin to shew what rules of husbandry are to be observed in each month and also Observations for taking of Physick and keeping of a good wholsom diet, and moderate recreation.

36. Rules of Husbandry in *January*.

This is the season for good husbands to lop purge superfluous branches from fruit-trees

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uncover their roots, set all kind of quick-sets & fruit-trees in the new of the Moon, before the wind be not North nor East, & set the same sides to the South and West, which grew at the first: set Beans, Peale, and Parsnipes; the weather mild, & Moon decreasing, dig Gardens, drench weak & sick Cattle, kine with Verjuice, horses with water & ground Malt, sodden with a little Bran.

Observations for Physick and diet in *January*.

The best Physick is warm cloaths, good fires, warm diet, and a merry honest wife.

Rules of Husbandry in *February*.

This month, set, cut, and lay Quicksets, & Roses, & all other Plants, set & plant Vines, Hops, and all fruit that grows on bushes: Sow Peale, Beans, and Onions, furnish your Gardens with Sallets and Pothearbs for Summer, prune & trim all sorts of fruit-trees from moss, Cancer, & superfluous branches: remove grafts or young træs, in the last quarter, the Moon being in Aries, Libra, or Scorpio.

Observations for Physick and Diet in *February*.

If necessity urge you may let blood, but be sparing in Physick, and be sure when a warm day comes, to prevent taking of cold through carelesness; for the warm air in this month is not lasting, but oft deludes us to our prejudice.

Rules of Husbandry in *March*.

Now regarding the wind and weather, graft, cut quicksets, cover the roots of fruit-træs (opened in December & January) with fat earth;

sow

Sow Oats, Barly, Parsnips, Onions, Carrets, Mellions, Cucumbers, & all kind of Pot-herbs, slip Hartichokes and Sage, and sow all manner of Garden-seeds.

Observations for Physick and Diet in *March*.

Now advise with the honest and able Astrological Physitian, 'tis good to purge & let *blood*.

Rules of Husbandry in *April*.

This monthy sow Hemp and Flax, Pull Hops, set and sow all kind of Herbs, restore the liberty of the laborious Bee, by opening her Hive; Bark trees for Tanners, and let good Housewives mind their gardens, and begin to think of their Daries.

In gardning never this rule forget,
To sow dry and set wet.

Observations of Physick and Diet in *April*.

The use of Physick becomes now seasonable, as also Purging and blood-letting, 'tis good to abstain from Wine, for many diseases will be taken thereby, to the ruin of many.

Rules of Husbandry in *May*.

This monthy commands the provident Housewife, and the prudent Artist, to set their Stills on work: in the beginning of the monthy sow & set those tender summer herbs, that would not endure the former cold, weed your Hop-gardens, cut off superfluous branches, mose Trees and Gardens, and weed Corn.

Observations for Physick and Diet in *May*.

Now every Garden and Hedge affords thee food & Physick, rise early, walk in the *fields* by running

running streams, the *north* & *west* sides; sage & sweet butter an excellent breakfast, clarified Whey with Sage, Scurvy-grass-Ale, and Wormwood-*B*eer are wholsome drinks.

Rules of Husbandry in *June*.

At the full of the Moon this month and next, gather your Herbs to keep dry for the whole year: Set Rosemary and Gilliflowers, sow Lettice and Radish three or four days after the Full, and they will not run to seed; shear your sheep the Moon encreasing.

Observation for Physick and Diet in *June*.

Let honest moderate labour and exercise procure your sweat; thin and light diet, and chast thoughts tend to health; lie not unadvisedly on the ground, or over-hastily drink.

Rules of Husbandry in *July*.

Set Rue, Wormwood and Gall, to strow on your floors to destroy Fleas, at the Full moon gather Flowers and Seeds, dry your flowers rather in the shade, than in the Sun, which too much exalteth their vertue, but to avoid corruption, let the Suns heat a little visit them.

Observations for Physick and Diet in *July*.

Beware of violent heat and sudden cold, which are the great distempers of this month, and procure pestilential diseases: forbear superfluous drinking, but eat heartily.

Rules of Husbandry in *August*.

Now with thankfulness reap your desired Harvest. Sow winter Herbs in the new of the moon. Esteem fair weather as precious, & mis-

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ſpend it not. Gather garden-ſeeds near the full, uſe moderate dyet, forbear to ſleep preſently after meat: take heed of ſudden cold after heat.

Obſervations in Phyſick and diet in *Auguſt*.

Beware of Phyſick and blood-letting in the Dog-daies, if the Air be hot, otherwiſe, if occaſion require, you may ſafely make uſe thereof.

Rules of Husbandry in *September*.

The beginning of this month and end of the former, gather Hops, their Complexion being brown and the weather fair, and no dew on the ground, kill Bees, make Verjuice, remove & ſet all Slips of Flowers betwæn the two Lady days, remove trees from Sept. till Feb. eſpecially in the new of the Moon, the weather warm, and the wind South or West, cut Quicksets, gather ripe fruit, ſow Wheat and Rye, winter Parſnips and Carrets, and ſet Roſes, Strawberries and Barbaries.

Obſervations for Phyſick and Dyet in *September*.

Now as the year declines, provide your winter Garments, hang them on looſely to prevent that you might after repent of, good for Phyſick and Phlebotomy.

Rules of Husbandry in *October*.

Sow Wheat and Rye, remove your plants and trees about the new moon, obſerve this as a ſeaſonable ſecret, that in ſetting you carefully place that ſide to the South and Weſt, which were ſo before you took up the Plant, otherwiſe the cold kills it; gather your remaining winter

Fruit

fruit, set all kinds of Nuts and Acorns, & cut Rose-trees but once in two years, if you intend to have store of Roses.

Observations for Physick and Diet in *October*.

The Garments you last Month hung on your backs in jest, now button them close in good earnest; cloath you now for prevention, for the cold comes insensibly, and Fogs oft-times beget a whole winters cold. Consult with your Taylors as well as Physicians.

Rules of Husbandry in *November*.

Set Crab-tree stocks to graft on, in the old of the Moon set Pease and Beans, and sow Parsnips and Carrets, trench Gardens with dung, uncover the roots of your Apple-trees and so let them remain till March, kill Swine in or near the full of the Moon, and flesh will the better prove in boyling.

Observations for Physick and Diet in *November*.

The best Physick this month is good exercise, warmth, and wholsome meat and drink.

Rules of Husbandry in *December*.

In the last quarter of the Moon, this Month and the next, are the best times to fell timber: Let Fowlers mind their Game, cover all your best Flowers and Herbs from cold and storms, with rotten Horse-dung, look well to thy cattel, bleed Horses. Let a warm Fire, and a Cup of Nectar be thy Bath, the Kitchen thy Apothecarys shop, hot meats and baths thy Physick, and a well-spred table, the proof of thy charity to thy poor

poor Neighbours, to whom this Advice is seasonable.

Being poor thy self, and cannot feast at all,
Thank God for such as thee to feasting call.

Observations for physick and Diet in *December.*

The best physick is, as before, a merry honest heart, and the exercise of charity among thy poor Neighbours.

37. *Here followeth other brief Rules of Physick and Husbandry.*

Physical Observations.

Good to let the Sanguine blood when the moon is in pisces. To let the cholerick blood when the moon hath her course in Cancer or pisces. To let the melancholly blood when the moon is in Libra, Aquarius, or pisces. To let the Phlegmatick blood when the moon is in Sagitarius or Aquarius. To prepare humours, the moon in Gemini, Libra, or Aquarius.

Good to purge.

With Electuaries, the moon in Cancer.
With Pills, the moon in pisces.
With Potions, the moon in Virgo.

Good to take Vomits, the moon being in Taurus, Virga, or the later part of Sagitarius.

To purge the Head by sneezing, the moon being in Cancer, Leo, or Virgo.

To take Glysters, the moon being in Aries, Cancer, or Virgo.

To stop Fluxes and Rheums, the moon being in Taurus, Virgo, or Capricorn.

To

To Bath when the Moon is in Cancer, Libra, Aquarius or Pisces.

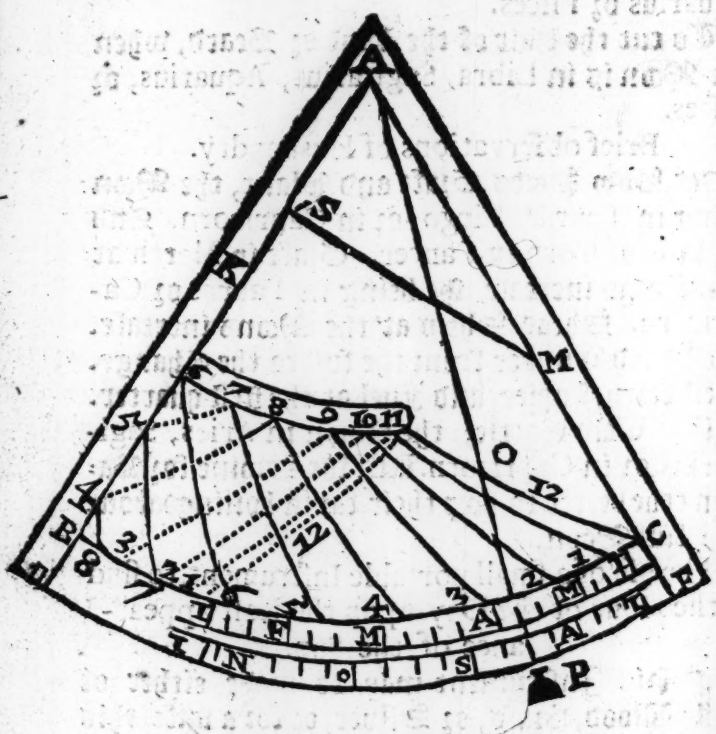
To cut the Hair of the Head or Beard, when the Moon is in Libra, Sagitarius, Aquarius, or Pisces.

Brief observations of Husbandry.

Set, Sow Seeds, Graft and Plant, the Moon being in Taurus, Virgo, or in Capricorn. And all kind of Corn in Cancer. Graft in March at the Moons increase, she being in Taurus or Capricorn. Shear Sheep at the Moons increase. Fell hard Timber from the full to the Change. Fell frith, Copice, and Fuel at the first quarter. Lib or Geld Cattle, the Moon in Aries, Sagitarius, or in Capricorn. Kill fat Swine for Bacon (the better to keep their fat in boiling) about the full Moon.

The use of a small portable Instrument, to find the Hour of the Day upon the least appearance of the Sun.

This Instrument may be made either of Wood, Brass, or Silver, or for a shift, this Paper it self being pasted upon a fine piece of Board that will not warp, may supply the want of a better: In the Center of this Instrument (which is noted with the letter A) there is fixed a piece of fine silk, haveing a small Plummet of Lead at the end thereof, noted with the Letter P; and upon this string let there be a Bead or small Pins head, which may be slipped up and down the string, as occasion shall require; this small Bead, or Pins-head, is noted with the



Letter o: Likewise upon the edge of the instrument, noted with A. B. you must have a small piece of Wier (or a piece of small pin) about a quarter of an inch in length, which must stick upright upon the edge of the instrument; this small piece of Wier is noted with the Letter S: Or if you will, you may have a small hole made in the Line A B, into which you may stick a Pin when you would know the hour of the day, which will be sufficient. Lastly, between the Lines B C,

and

and D E, are noted certain small divisions, which are the days of the twelve months of the year, noted with the first Letter of every month; as J for January, F for February, M for March, A for April, M for May, J for June, J for July, A for August, S for September, O for October, N for November, D for December.

Now the hour lines offer themselves to every ones eye, having the numbers 12, 1, 2, 3, 4, 5, 6, 7, 8, 11, 10, 9, 8, 7, 6, 5, 4. set at each end of them.

Having thus described the several parts of the instrument, I will now shew the use thereof, which is very easie. For first (the thread being fixed fast at the Center, at A) you must lay the string upon the day of the month (as in the figure the string lyeth upon the 10th day of April) then staying it there, move the Bead up and down the string till it lye just upon the line of 12, as you see in the figure at O, then is your instrument fitted to find the hour any time that day, which you must do after this manner. Take the instrument in your hand, laying the thumb of your right hand about E, and the thumb of your left hand about R, turning the left side of your body to the Sun, and hold up the instrument till the Sun cast the shadow of the short piece of wyer in S, straight along the line S C, neither above nor below it, the string playing at free liberty by the side of the Instrument, then shall the bead falling upon the hour-line, give you the true hour of the day, either before or after noon.

Example.

If you would find the hour on the 5th of April, you must then lay the thred upon that day, and keeping it there, move the head until it lye upon the line of 12, then holding the instrument in your hand, & turning the left side of your body to the sun, holding it up, till the shadow of the small wier fall just upon the line S. M. and then (and then the thred & plummet, having free liberty to move along the side of the Instrument) observe where the head resteth, & there is the hour of the day, as if it fall upon the line noted with 9, or 3, then it is either 9 in the morning, or three in the afternoon. In the like manner, if falls upon the line 10, or 2, it is either 10 in the morning, or 2 in the afternoon. Again, if it fall just between the line of 8 and 3, then it is either half an hour past 8 in the morning or half an hour past 3 in the afternoon, and which of these hours it is, may be easily distinguished.

Note that from the tenth day of *March*, to the twelfth of *September*, you must use of those hour-lines which are drawn with a full line thus-- But from the twelfth of *September* to the tenth of *March*, you must make use of those hour-lines which are pricked thus.....Let thus much suffice concerning the use of this Instrument.

Usus optimus Magister

A Table shewing the interest of any sum of money, from 1 pound to 1000 pound at 6 per Cent.

	1 month.			2 month.			3 month.			4 month.		
lib.	lib	s.	d.	lib.	s.	d.	lib.	s.	d	lib.	s.	d.
1000	5	00	00	10	00	0	15	00	0	20	00	0
500	2	10	00	5	00	0	7	10	0	10	00	0
400	2	00	00	4	00	0	6	00	0	8	00	0
300	1	10	00	3	00	0	4	10	0	6	00	0
200	1	00	00	2	00	0	3	00	0	4	00	0
100	0	10	00	1	00	0	1	10	0	2	00	0
90	0	09	00	0	18	0	1	07	0	1	16	0
80	0	08	00	0	16	0	1	04	0	1	12	0
70	0	07	00	0	14	0	1	01	0	1	8	0
60	0	06	00	0	12	0	0	18	0	1	4	0
50	0	05	00	0	10	0	0	15	0	1	00	0
40	0	04	00	0	08	0	0	12	0	0	16	0
30	0	03	00	0	06	0	0	09	0	0	12	0
20	0	02	00	0	04	0	0	06	0	0	8	0
10	0	01	00	0	02	0	0	03	0	0	4	0
9	0	00	10	0	01	9	0	02	8	0	3	7
8	0	00	09	0	01	7	0	02	4	0	3	2
7	0	00	08	0	01	4	0	02	1	0	2	9
6	0	00	07	0	01	2	0	01	9	0	2	4
5	0	00	06	0	01	0	0	01	6	0	2	0
4	0	00	05	0	00	9	0	01	2	0	1	7
3	0	00	04	0	00	7	0	00	1	0	1	2
2	0	00	03	0	00	5	0	00	7	0	00	9
1	0	00	02	0	00	2	0	00	3	0	00	4

The use of the Table of Interest.

THe first Column containeth any number of pounds from one to 1000, against any of which sums, is set down the interest thereof, for one, two, three, or four months, according to the Titles.

Example.

Let it be required to find the interest of 70 pounds for four months. Find 70 *l.* in the first column, and right against it, in the column of four months, (which is the last) you shall find 1 *l.* 8 *s.* 0 *d.* and so much is the interest of 70 *l.* in 4 months.

Now if you would know what the interest of the same sum would be in 6 months, look in the Table for the interest thereof, in 2 months is 0 *l.* 14 *s.* 0 *d.* which added to the interest of four months, namely, to 1 *l.* 8 *s.* 0 *d.* the sum is 2 *l.* 2 *s.* 0 *d.* and so much is the interest of 70 *l.* in 6 months.

Also if it be required to find the interest of any sum which is not in the first Column, as of 75 *l.*

Let it be required to find the interest of 75 *l.* for three months. First look the interest of 75 *l.* for three months, as before, you shall find it to be 1 *l.* 1 *s.* 0 *d.* Likewise find the interest of 5 *l.* for three months, which is 0 *l.* 1 *s.* 6 *d.* this being added to the former, *viz.* to 1 *l.* 1 *s.* 6 *d.* maketh 1 *l.* 2 *s.* 6 *d.* which is the interest of 75 *l.* for three months,

Four neceſſary Tables, ſhewing the value of the Purchaſe of houſe or land by Leaſe, &c. Calculated after the rates of 5 l. 6 l. 8 l. 10 l. in the hundred.

This Table is, to be uſed in the Purchaſe of Land.

5 per Cent.

Time of the Purch.	Years.	Mon.
1	0	11
2	1	10
3	2	9
4	3	7
5	4	4
6	5	1
7	5	9
8	6	6
9	7	1
10	7	9
11	8	4
13	9	5
15	10	5
17	11	3
19	12	1
21	12	10
23	13	6
25	14	1
27	14	8
29	15	2
31	15	7
41	17	1
51	18	3
61	18	11
71	19	4
81	19	7
91	19	9
Fee ſim.	20	0

Value of the Purchaſe.

This Table ſheweth the Purchaſe of Leaſes of Land.

6 per Cent.

Time of the Purch.	Years.	Mon.
1	0	11
2	1	10
3	2	8
4	3	6
5	4	3
6	5	11
7	6	7
8	6	2
9	7	10
10	7	4
11	8	11
13	19	10
15	10	9
17	11	6
19	11	2
21	12	9
23	12	4
25	13	9
27	13	3
29	13	7
31	15	11
41	15	1
51	16	9
61	16	2
71	16	5
81	16	6
91	16	7
Fee ſim.		8

Value of the Purchaſe.

This Table shewsthe Purchase of Leases of Houses or Land.

8 per Cent.			10 per Cent.		
Time of the Purch.	Years.	Mon.	Time of the Purch.	Years.	Mon.
1	0	11	1	0	11
2	1	9	2	1	8
3	2	7	3	2	6
4	3	4	4	3	2
5	4	2	5	3	9
6	4	7	6	4	4
7	5	2	7	4	11
8	5	9	8	5	4
9	6	3	9	5	9
10	6	9	10	6	2
11	7	12	11	6	6
13	7	1	13	7	1
15	8	7	15	7	7
17	8	1	17	8	4
19	9	7	19	8	0
21	9	0	21	8	4
23	10	8	23	8	8
25	10	11	25	9	11
27	10	2	27	9	1
29	10	4	29	9	3
31	11	11	31	9	4
41	11	3	41	9	6
51	11	4	51	9	9
61	12	5	61	9	11
71	12	6	71	10	11
81	12	6	81	10	0
91	12	6	91	10	0
	12			10	
Fee sim.	12		Fee sim.		

Value of the Purchase.

Value of the Purchase.

The Uſe of the Four Preceeding Tables.

These four Tables are all to be uſed the ſame way, their difference being only in the rate of the profit, which it is fit ſhould be more in houſes than in lands, becauſe houſes are ſubject to be void of Tenants, and many other caſualties of fire and ruine, which Lands are not. And therefore I have (as briefly as I can) hinted in the Tables, what Table is fitteſt in any kind of purchaſe: not that any one is bound to make his bargain juſt according to theſe Rates, but hereby any one may judge of his purchaſe, and know what profit he makes of his money.

The Tables of themſelves are ſo plain, that they need no explaining; I have herein altogether applyed my ſelf to the uſual way of reckoning theſe bargains to be worth ſo many years purchaſe. Only the year for more exactneſs, is divided into 12 months, & not into 4 quarters.

This Example will make all plain.

If it is deſired to know what the Leaſe of a houſe for one & twenty years is worth in ready money; to find out this, look in the laſt Table, which is calculated after the rate 10 per Cent. and is fitteſt for ſuch kind of bargains; & in this Table at 21 years. you ſhall find the value of the Leaſe to be worth 8 years & 8 months purchaſe.

So

So that let the yearly rent, or value of the house be what it will, the said Lease of 21 years is worth eight whole years Rent, and almost three quarters of the said yearly rent, which you may easily reckon up; and so know the true value of the purchase. And at this price you shall have 10 per Cent. profit for your money.

I have made these Tables to shew the worth of long Leases also, because most men value a long Lease too much, in respect of the value they set upon a short Lease. Reckoning a Lease of 21 years to be worth but 7 years, and yet thinking a Lease of 60 years to be worth 12 or 13 years purchase; whereas you may see by this Table that though the Lease of 21 years be worth 8 years and 1 months purchase, yet the Lease of 60 years is not worth full ten years purchase; may the Lease of an hundred years, or the Fee-simple cannot be worth above 12 years purchase, allowing the same rate of 10 per Cent. for the money.

A brief Discourse of the Celestial Part of the World, of the Distances, Magnitudes, Motions, and scituations of the Planets and fixed Stars.

Of the Heaven of the fixed Stars.

ALthough (by the Diurnal motion of the Primum mobile) this Heaven (as all the other Orbs of the Planets are) be violently turned about once in 24 hours, yet they retain a proper motion to themselves, which is contrary to the former; this motion is called natural, because it is effected by the proper motion of the Star or Planet in its own Orb, and the other motion is called violent, because it forceth a motion contrary to what the thing it self in nature would perform.

This Heaven of the fixed stars is very slow in motion, moving but one degree in 71 years, and so is 36000 years moving through the whole Zodiack: it is adorned and beautified with divers glorious bodies of several magnitudes, of which the ancients have fix in number: and that the multiplicity of these glorious bodies might not confound the beholders by their irregular scituation, the Ancients have contracted their number by the uniting a certain number of them together into the form or fashion of some living Creature, or other object, as the Swan, the Bear, the Ship, the Cross, &c. and these are called Constellations, of these Constellations,

ons, the Ancients observe only 48, though there be other found out of latter times, of which 21 were on the North side of the Equinoctial, 15 on the South side, & 12 in the Zodiack it self: Each of these Constellations contain a certain number of these Stars, whose Magnitudes are very vast, in respect of this little ball whereon we live: For, a Star of the first Magnitude is greater than the Globe of the whole earth 68 times, of which Magnitude there are 15 Stars. A Star of the second Magnitude is greater than the Globe of the whole earth 28 times, of which Magnitude there are 45 Stars. A Star of the whole Magnitude is greater than the Globe of the whole earth 18 times, of which Magnitude there are 208 stars. a Star of the fourth Magnitude is greater than the Globe of the whole earth 11 times, of which Magnitude are 244 stars. A Star of the fifth Magnitude is greater than the Globe of the whole earth 3 times of which Magnitude there are 217 stars. But a Star of the sixt Magnitude is less than the earth, & of this Magnitude there are 49 Stars.

2. Of the Heaven of Saturn.

This Heaven is situated within the concavity of the Heaven of the fixed Stars, and containeth only the Body of his own Planet, which appeareth as a Star of the second Magnitude: he is of a swarthy and obscure colour like unto Lead; his distance from the earth in his mean distance is 9091960 Miles, and the Circumference

cumference of his Sphear is 57030266 miles, according to which, by the violent motion of the Primum mobile, he is moved 2379261 miles in one hour, but his own proper motion is slower than any of the other Planets, yet much swifter than that of the fixed Star, for he endeth his course in thirty years.

3. Of the Heaven of Jupiter.

WIthin the concavity of the Sphear of Saturn, is scituated the Heaven of Jupiter, in which moveth the Body of Jupiter, which appeareth like a Star of the first magnitude, very bright; and of nature warm. In his mean distance he is distant from the Earth 3431400 miles, his body exceeding the Earth in Magnitude 14 times, the perimeter of his Sphear being 21568800 miles, he finisheth his Zodiacal period in 11 years and 316 days.

4. Of the Heaven of Mars.

UNder the Heaven of Jupiter, is the Orb of *Mars*, appearing of a red fiery colour, being distant from the earth in his mean dist. 150070 Miles, the circumference of his Sphear being 9432971 miles, so that by the violent motion of the primum mobile, he is moved 393040 miles in the space of an hour, he compleateth his revolution in a year and 322 days.

5. Of the Heaven of the Sun.

THe Sun is seated in the midst of the planetary Orb, by which he enlightens the superi-

our

our as well as the inferior. In his mean distance he is distant from the earth 989000 miles the magnitude of his body being (according to Tycho) 140 times greater than the earth, the compass of his Orb being 6216571 miles, and he moveth in an hour 259023 miles, he maketh his Zodiacal revolution in 365 days, 5 hours, 42 minutes, 16 seconds.

6. Of the Heaven of Venus.

VEnus, the most bright & splendant Star in all the Firmament, is moved about the sun as about Center, her distance from the Earth being 9895000 miles, she moveth equally about the Sun, though her motions seem to be very irregular; she is sometimes higher and sometimes lower than the Sun, she is 6 times less than the earth, and is distant from the Sun 735300 miles.

7. Of the Heaven of Mercury.

WIthin the concavity of the Sphere of Venus is placed Mercury, he is scituate very near the Sun, so that he is rarely seen: he moveth about the Sun as Venus doth, and is distant from the earth 989000 miles, he is less than the earth, 16 times.

8. Of the Heaven of the Moon.

The Moon is the lowest of the planets, being distant from the Earth in her mean distance 48760 miles, the Circumference of her Sphere being 306491 miles, she runneth in the space of an hour 12770 miles, she is less than the Earth

39 times;

39 times; but according to Copernicus 34 times, and finisheth his course in 27 days, 7 hours, 43 minutes, and 6 seconds.

A most plain and easie Table, shewing the true time of the beginning and continuance of the Reign of each King & Queen in *England* from the Conquest, unto this Year 1688.

WIlliam the Conqueror began his Reign 1066, Octob. 15. and reigned 20 years, 11 months, and 22 days.

William Rufus began his Reign 1087, September 9, and reigned 12 years, 11 months, and 19 days.

Henry the first began his Reign 1100, August the first, and reigned 36 years, 4 months, and 11 days.

Stephen began his Reign 1135, Decemb. 2, and reigned 18 years, 11 months, & 18 days.

Henry the second began his reign 1154, October 23, and reigned 34 years, 3 months, and one day.

Richard the first began his Reign 1189, July 10. and Reigned 2 years and 9 months.

King John began his Reign 1129, April 6. and reigned 17 years and 7 months.

Henry the third began his reign 1216, October 19, and reigned 16 years, and one month.

Edward the first began his Reign 1272, November

vember 16, and reigned 34 years 8 months, and 6 days.

Edward the second began his Reign 1307, July 7, and reigned 19 years, 7 months, & 5 days.

Edward the Third began his Reign 1316, January 25, and Reigned 50 years, 5 months, and 7 days.

Richard the second began his Reign 1377, June 21. and Reigned 22 years, 3 months, and 14 days.

Henry the fourth began his Reign 1399, September 29. and reigned 13 years, 6 months and 3 daies.

Henry the Fifth began his Reign 1422, March 20. and reigned 9 years, 5 months, and 14 daies.

Henry the sixth began his Reign 1412, August 31. and reigned 38 years, 6 months, and 8 days.

Edward the Fourth began his Reign 1416, March 4, and reigned 22 years, one month, and 8 days.

Edward the Fifth began his Reign 1483. April 9. and reigned 2 months and 18 days.

Richard the third began his reign 1483. June 2ᵉ. and reigned 2 years, 2 months, and 5 days.

Henry the seventh began his reign 1485, August 22. and reigned 23 years, 10 months, and 2 days.

Henry the Eighth began his Reign 1509, April 22. and reigned 37 years, 10 months, and 2 days.

Edward

Edward the Sixth began his Reign 1547. January the 28. and Reigned 6 years, 5 months, and 9 dates.

Queen Mary began her Reign 1553. July 26. and reigned 5 years, 3 months, & 22 days.

Queen Elizabeth began her Reign 1558, November 17. and reigned 44 years, 4 months, and 16 days.

King James began his Reign 1602, March 24. and Reigned 22 years and three days.

King Charles the first began his Reign 1625 March 27. and reigned 24 years, ten months, and three days.

King Charles the Second began his Reign the 30. of January, 1648. & reigned 35 years, eleven months and 6 days.

King James the Second began his reign the 6 of February, 1684. Whom God long preserve.

Here followeth the manner of making all manner of Bonds, Bills, Leases, Indentures, Wills, &c. Very necessary for those who live in the Country.

A Bill of Obligation from one man to another.

KNow all men by these presents, that I *T.R.* of *G.* in the County of *S.* Yeoman, do owe and am indebted unto *J. A.* of *G.* in the County aforesaid, Gentleman, the sum of one & twenty pounds of good and lawful money of *England*, to be paid to the aforesaid *J. A.* his Heirs, Executors, Administrators, or Assigns: in & upon the first day of *May*, next ensuing the date hereof, at

or in the now dwelling house of the aboveſaid J. A. For the which Payment well and truly to be made, I bind my Heirs, Executors, & Adminiſtrators, in the ſum of 42 pounds, of like moneys of *England*, firmly by theſe preſents: in witneſs whereof, I have hereunto ſet my Hand and Seal, the firſt day of *June*, one thouſand, ſix hundred and eighty ſeven.

Sealed and Delivered
in the preſence of

An Obligation with a Condition, Two bound to One.

KNow all men by theſe preſents, that we W. S. of K. in the County of N. Joyner, and H. M. of F. in the Iſle, are holden and firmly bound unto V. G. of B. in the County of S. Gentleman, the ſum of two hundred pounds, of good and lawful money of England, to be paid to the aboveſaid W. S. his heirs, Executors, Adminiſtrators, or Aſſigns; for the which Payments, well and truly to be made, we bind us and either of us, our Heirs, Executors, Adminiſtrators of us, and either of us in the whole, & for the whole firmly by theſe preſents. Sealed with our Seals, and dated the fifth day of May, 1687.

The condition of this obligation is ſuch, that if the abovebound *W. S.* and *H. M.* they or either of their Heirs, Executors, Adminiſtrators, or Aſſigns, ſhall pay, or cauſe to be well & truly paid the full & intire ſum of one hundred pounds of good & lawful money of *England*, at one intire payment

payment, and upon the first day of *November*, next ensuing the date hereof; at, or in the now dwelling-house of the said *W. G.* of *B.* that then this present Obligation shall be void & of none effect, or else shall remain in full power, force, and vertue.

Sealed and Delivered
in the presence of

A short Bill

THis Bill witnesseth, That *I. G.* of *R.* in the County of *S.* Taylor, do owe unto *I. L.* of *R.* in the same County Yeoman, the sum of thirty pound of lawful *English* mony; for the payment whereof, I bind me and my Heirs In witness whereof, *I* have hereunto put my Hand & Seal, the first day of *May* in the Year 1687.

Sealed and Delivered
in the presence of

A Bill without a Penalty.

BE it known unto all men by these presents, that R. S. of K. L. in the County of N. Gentleman, do owe unto R. B. of R. in the same County Yeoman, the Sum of one Hundred Pounds of Lawful Mony of England, to be paid to the said R. B. his Heirs, Executors, Administrators, or Assigns, upon the first day of May, next ensuing the date hereof, at or in the now dwelling House of the aforesaid R. B. in R. For the which payment, well and truly to be made, I bind me, my Heirs, Executors, and Administrators, firmly by these Presents.

in witnes whereof, I have hereunto put my hand and seal, the first day of *August*, 1687.

Sealed and Delivered
in the presence of

An Acquittance.

BE it known unto all men by these Presents, that I *R. B.* have received of *W. B.* the sum of one hundred pounds of lawful money of *England*, in full discharge of all Debts, Reckonings, Accompts, and Demands whatsoever, from the beginning of the world to this day, being *July* the first, 1687. In witnes whereof *I* have hereunto put my Hand and Seal, the day and year above written.

Sealed and Delivered
in the presence of

A General Release.

BE it known unto all men by these presents, that I M. K. of H. in the County of N. Gentleman, have remised, released, and quite claimed and by these presents do, for me, my Heirs, Executors, administrators, or assigns, remise, release and for ever quit claim, unto T. B. his Heirs, Executors, Administrators or Assigns, all and all manner of Actions, Suits, Cause and Causes of Actions and Suits, Bills, Bonds, Writings and Accounts, Debts, Duties, Reckonings, Sum and Sums of Money, Controversies, Judgments, Executions, and Demands whatsoever, which I the said M. K. ever had, or which my Heirs, Executors, Administrators, or Assigns

or any of us in time to come, can or may have, to for, or against the said T. B. his Executors, Administrators, or Assigns, for, or by reason of any matter, cause, or things whatsoever, from the beginning of the World, to the day of the date hereof, In witness whereof, I have here unto put my hand and Seal, the 2 day of *May*, 1687.

Sealed and delivered
in the presence of

A Letter of Attorney General, to receive Debts, and Rents.

KNow all men by these presents, that I I. R. of *W.* in the Country of *R.* Yeoman, have Assigned, Ordained, and made, and in my stead and place, put & constituted my trusty & well beloved friend *F. R.* of *S. L.* in *York* Yeoman, to be my true and lawful Attorney for me, & in my name, and to my use to ask, sue for, levey require, recover, and receive of all & every person whatsoever, all and every such Debts, Rents, & sums of mony, as are now due unto me, or which at any day or days, time or times, hereafter shall be due, owing, belonging, appertaining unto *me* by any manner of ways whatsoever: Giving and granting unto my said Attorney by the Tenour of these Presents, my full & whole power, strength and authority, in & about the premises, & upon the receipt of any such depts, rents, & sums of money aforesaid, to give Acquittances, or other discharge for me, and in my name to make, seal, and deliver, & all and every other Act and Acts, thing or things, device & devices in Law what-

soever, needful & necessary to be done, or about the premisses, for the recovery of all or any such debts, rents, or sums of mony, as aforesaid, for me and in my name, to do, execute, & perform, as fully, largely, amply in every respect, to all intents, constructions and purposes; as I my self might, or could do, if I were personally present: ratifying, allowing, and holding firm and stable whatsoever my said Attorney shall lawfully do or cause to be done, in or about the Execution of the same, by vertue of these presents. In witness whereof, I have hereunto put my hand and seal, *July* 20. 1687.

An Indenture for an Apprentice, bound out by a Parish.

THis Indenture made the second day of June, one thousand, six hundred, & eighty six, according to the computation of the church of England &c. witnesseth, That the Church-wardens & Overseers of the Poor of the Parish of S. M. K. in L. in the County of Nort. with the consent of J. P. Mayor, and F. P. Recorder, Esq; two Justices of the Peace for the Parish, according to the Statute in that case made and provided: have placed and put forth J. R. an Apprentice with J. R. of K. L. aforesaid, Waterman, for, and until he be of the full Age of one and Twenty years, from the day of the date hereof: during all which term the said J. R. doth Covenant to find unto the abovesaid J. R. his Apprentice, sufficient Meat, Drink, and Apparel, Washing and Lodging, fitting for such Apprentice. And at the end

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the said term, to give him two Suits of Apparel, the one for Holidays, and the other for working days. In witness whereof, they have interchangeably set their Hands and Seals, the day and year above written.

Sealed and Delivered
in the presence of

A Letter of Attorney to receive a Debt.

KNow all men by these presents, that I *J.R.* of *H.* in the County of *Nor.* Gent. have assigned, ordained, and made; and in my stead and place by these presents, put & *constitute* my trusty & well beloved friend *S.R.* of *H.* in the County of *S.* Gent. to be my true & lawful Attorney, to me, & in my name, & to my use, to take, ask, sue for, levy, require, recover, & receive of *C.B.* of *H.* in the County of *S.* Gent. all & every such debts & sums of money, which are now due unto me by any manner of ways or means whatsoever. Giving & granting unto my said Attorney my whole power & strength & authority in & about the Premises, & upon the receipt of any such debts or sums of money aforesaid, Acquittances, or other discharge for me, & in my name to make, seal, & deliver. and all & every such act and acts, thing or things, device & devices whatsoever in law, for the *recovery* of all, or any such debts or sums of money, as aforesaid, for & in my name, to do, execute & perform as fully & largely, in respects to *all* intents, constructions, & purposes, as I my self might or could do, if I were there in my own person, ratifying, allowing, & holding

holding firm & stable all & whatsoever my said *Attorny* shall lawfully do, or cause to be done in or about the execution of the Premises, by vertue of these presents. In witness, &c.

A Copy of a VVill.

IN the Name of God, Amen. The first day of July, 1687. according to the Computation of the Church of England; I E. N. of K. L. in the County of N. Gent. being of perfect memory and remembrance, praised be God, do make and ordain this my last Will and Testament, in manner and form following, viz.

FIrst, I bequeath my soul into the hands of Almighty God my maker, hoping that through the meritorious death and passion of Jesus Christ my only Saviour and Redæmer, to receive free pardon & forgiveness of all my sins: and as for my body, to be buried in Christian burial, at the discretion of my Executrix hereafter nominated.

Item. I give unto my son T. P. the sum of five hundred pounds. Item I give unto my Daughter F—— the sum of five hundred pounds. Item, All the rest of my Houses, Leases, Lands, Tenements, and Goods whatsoever, I give unto S. my Wife for term of her life, and then to my Son P. and his Heirs for ever; upon condition that she shall pay all my Debts and Legacies, and make her sole Executrix of this my last Will and Testament, revoking all other Wills and Testaments.

In witness whereof, I have hereunto set my Hand and Seal, the day of the year first above written.

Pleasant Questions in Arithmatick.

Quest. 1. To tell the number that another man shall think, be it never so great.

LEt the party that thinketh, double the number which he thought, which done, bid him multiply the sum of them both by 5, and give you the product, (which they will never refuse to do, it being so far above the number thought) from the which if you abate the last figure of the product (which will alwaies be a Cypher or 5) the number thoughout will remain.

Example.

Let the number thought be 53, which doubled makes 106, and multiplied by 5, make 530, then if you take away the Cypher which is in the last place, and there will remain 53, the number thought.

Quest. 2. A pretty Question.

A Thief breaking into an Orchard, stole from thence a certain number of Pears, and at his coming forth he met with three men one after another, who threatned to accuse him of Theft; and for to appease them, he gave unto the first man half the Pears that he stole, who returned him back 12 of them. Then he gave unto the second half of them he had remaining, who returned him back 7 of them. And unto the Third he gave half the residue, who returned him back 4, and in the end he had still remaining 20 Pears; Now do I demand how many

Pears

Pears he stole in all? To answer this Question, you must work backward; for if you take 4 from 20, there will remain 16; which being doubled, make 32: from which abate 7, and there will remain 25, which being doubled, make 50; from which substract 12, and there will remain 38; which again doubled, make 76: the true number of Pears that he gathered.

Quest. 3. Another of three sisters.

A Certain Man having three Daughters, to the Eldest he gave 22 Apples, the second he gave fifteen Apples, & to the third he gave ten Apples, and sent them to the Market to sell them, & gave them command to sell one as many for a penny as the other; (namely, seven a penny) and everyone to bring him home so much money as the other, and neither change either Apples or Moneys one with another: How could that be done?

This to many seems impossible, but to the Arithmetitian very easie; for whereas the eldest had three penny-worth and one Apple over; the second two penny-worth, and two Apples over; and the youngest had one penny-worth, & three Apples over; so that the youngest had so many single Apples, & one penny-worth, as the eldest had penny-worths, & one Apple over; and consequently, the second proportionable to them both.

They made their Markets thus: A Steward coming to buy Fruit for his Lady, bought all the Apples that they had at seven a penny, leaving

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the odd ones behind, then had the Eldest Sister three pence, and one Apple; the middle Sister two pence and two Apples; the youngest one penny and three Apples. The Steward bringing the Fruit to his Lady, she liked it so well, that she sent him for the rest, who replyed, that there were but a few remaining; she notwithstanding sent him for them, and bad him bring them at any rate.

The Steward coming to the Market again, could not buy the odd Apples under a penny a piece, (who to content his Lady, was fain to give it) then had the youngest Sister three penny-worth, the middle Sister two penny-worth, and the eldest one penny-worth; and so had they all four pence a piece, and yet sold as many for a penny one as another, and neither changed Apples nor Money one with another, as they were commanded.

THE

THE Shepherds Prognostication FOR THE Weather,

With a brief Chronology of divers Memorable things since these hundred years, shewing in what year they happened, and how long it is since, to this year 1688.

WITH

A brief Collection of all the members of man Physiognomiz'd.

AND

A Judgment upon the signification of *Moles* on *Man* or *Woman*, from the Head to the Foot.

By *Melampus*, a Greek Author.

ALSO

The Wheel of Fortune,

Approved and confirmed by Science & Reason of *Pythagoras*, the most excellent Philosopher: By which you may know all things that you will demand.

Printed for *W. Thackeray* at the sign of the *Angel* in *Duck-lane*, near *West Smithfield*. 1688.

The Shepherds Prognostication for the weather; with a brief Chronology of divers Memorable Accidents, these last hundred years.

IF Rain-water be drank or sucht up by the earth sooner than ordinary, it signifieth Rain to be at hand. If standing water be at any time warmer than it was commonly wont to be, and no Sunshine help, it foretelleth rain. If any Springs do newly rise or bubble forth, or old Springs flow faster than ordinary, is a token of much rain. If Ducks or Drakes do shake and flutter their wings when they rise, it is a sign of ensuing water. If young Horses rub their backs against the ground, it is a sign of great drops of Rain to follow. If in a clear & starry night it lighten in the south or southeast, it foretelleth great store of wind and rain to come from those parts. If Sheep do bleat, play, or skip wantonly, it is a sign of wet weather. If Swine be seen to carry bottles of Hay or Straw to any place, and hide them, it betokeneth rain. When Oxen do lick themselves against the Hair, it betokeneth Rain to follow shortly after. If Oxen or Kine feed apace while it Rains, it foretelleth that the rain shall continue many days after. If Cattel when they do puff or bellow, and do look up to the Sky, it signifieth ensuing Rain: if the heat in Summer be more hot and violent than is wont to be, it is a token of Rain; if dogs Guts or Entrails

stir or rumble in his Belly, it is a sign of Rain. If Salt or Powder'd Meat be more moist than it is ordinary wont to be, it signifieth rain. The Sky or Element being red or fiery in the morning, foresheweth rain to follow. Doves or Pidgeons coming later home to the Dove-house in the evening than ordinary, it is a token of rain. If Crows or Daws bath themselves in winter, or if they cry peals along any shore, more than they are commonly wont to do, then will Rain presently follow. The sparling of a Lamp or Candle, is a manifest sign of ensuing Rain.

The falling of Soot down a Chimney more than ordinary, there will follow Rain presently.

When Ants or Pismires do often run to Nests or Homes, it is a manifest token of wet Weather.

When Hens flutter their Wings in the dust, or they flock together, seeking to shelter themselves, Rain followeth. When gouty men, or such as are troubled with any old Aches, do feel their Joints to ake, there Rain shortly follows after.

And if the Moon seem dark, greenish, foggy, lowring, or duskish, or if it appear the third day before, or the third day after the New Moon, it is a token of ensuing Rain. When Flies, Gnats, or Fleas do bite or sting sorer than they were wont to do, or hover about mens eyes or mouths, or of Beasts, it is an evident token of Rain. And if Frogs do croak more than ordinary, it is an apparent token of Rain. When Toads go from their holes in the evening, it is a token of stormy Weather and Rain.

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When Swallows are seen to flutter or flye about low, or over Waters or Marsh-Grounds, and with their wings to touch the water, it is a manifest token of great Rain. And if any black Spots appear in the Sun or Moon, it is a token of water. And if the sound and noise of Wells, be further heard than wont, without the help of wind, it will Rain shortly after.

If Moles or Wants do turn up the Ground more than they are wont, and that the Earth they turn up be small and dry, it is a manifest token of Rain.

And if Birds of what kind soever, make more noise with their wings than ordinary, it is a sure token of Rain at hand. And if the dew fall not early in the morning (unless it be hindred by the wind) it is a sign of Rain. And if the Worms called Woodlice, or Hoglice, be seen in great quantities together, it is a token that it will Rain shortly after. If the Rain-bow appear in calm weather, it is a manifest token of winds to follow.

When the Fire doth send forth his Flames waving, or that it sparkles more than ordinary, it is a sign of windy weather.

The Seas casting out great store of pieces of Some, it is a manifest token of stormy winds.

If any great Clouds be seen to pass aloft, and very high in the Sky, look from whence it comes, then shall you shortly after have store of winds.

When the Beams of the Sun be red and broad, and pierce the Clouds like Darts, they foretell winds.

The Hedge hog commonly hath two holes or vents, in his Den or Cave, the one towards the South,

South, the other towards the North, and look which of them he stops, thence will great storms and winds follow.

If the Son continue hot and scorching many days together, it is a token of winds to continue long together.

The winds coming from the East are dry, commonly ingendring drought. The Northern Winds are evermore healthfuller than the Southern.

If the Bees flye not far from their Hives, it is a sign of foul weather. When Oxen bite their fore-teeth, it is a manifest token of foul weather to follow. If the Flame of the fire do wave up and down, or that sparkles fly and crack from it, there will stormy weather follow.

If small clouds dispersed and scattered abroad appear in clear weather, it is a manifest token that foul weather following shall last long.

The chirping of Sparrows in the morning, foretelleth foul weather. The blustring and noise of leaves and trees in woods or other places is a token of foul weather.

Great store of Snow and water in winter, doth foretell that Spring-time and Summer following shall be fair and warm.

If the Rain bow appear in the East toward the evening, it is a token of fair weather.

If it lighten in the Horizon without Thunder, it is a token of fair and clear weather.

When Night-Bats shew themselves in great number, or more timely in the evening than they were wont, it is a manifest token that the next day after will be clear and fair. If Kites be seen to walk & fly together, it is a token of fair wea-

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ther. If little Flies or Gnats be seen to hover together about the beams of the Sun before it set, and flye together, making as it were the form of a Piller it is a sure token of fair weather.

When the clouds in the air are seen to decline downwards, it doth foretel fair weather.

When sheep or goats be seen to joyn or couple together late, or in the evening, it prognosticateth fair weather.

If Oxen be seen to lye along upon the left side, it is a token of fair weather. If any Mist fall either in the Spring or Autumn, it foretels that day to be fair & clear. When the Owl screecheth in foul weather, it is a token of fair weather at hand. If Ants or Pismires dwelling in any hollow place, do remove their Eggs, it is a sign of fair weather.

When Cranes are seen to flye forth-right, without turning aside or back, it is a manifest token of fair weather. The Moon appearing with a white circle, called Halo, in form of a Crown, foretelleth fair weather to ensue. If it lighten to the air, & weather being clear, it is a sign of hot weather. If Ravens or Crows be seen to stand gaping towards the Sun, it is a manifest sign of extream heat to follow.

When Kites are seen to play & flye leisurely in the air, it is a sign of heat. When the air is sultering & very hot, it is a sign of cold weather to ensue. It is a sign of manifest cold weather if the Dew fall not in the morning, especially not being hindred by the wind.

If in the winter the Sun setteth more clear, red, and bright, than it was wont, & that a Northern wind blow, it is a sign the night will be very cold. If that the air in our Region be faint and warm, it is a token of snow to follow. The appearing of a Comet or blazing-star is a token of a dear year. When Birds flye and flock together in companies, with crying and chirping forsake the Iland, the Woods or Fields, and withdraw themselves near to Cities, Towns, & Houses, it foretelleth great barrenness, dearth and want of Victuals to ensue.

Thus said my Author long ago,
Which now too true we find;
None knows his friend now from his Foe,
Nor which way blows the wind.

A brief *Chronolcgical* Table of Memorable Accidents.

	Ea. of Christ	*years since.*
A Great Earth-quake and a Blazing-Star seen nightly in October and November.	1580	0108
Another Blazing-Star in May.	1582	0106
Fourteen Traytors executed.	1586	0103
The Camp at Tilbury.	1588	0100
Portugal Voyage.	1589	
Will. Hacket executed in Cheapside for Blasphemy and Treason, July 28.	1591	0097
Doctor Lopez executed the 7 of June.	1594	0094
Cadiz Voyage, and the Lady Eliza-		

beth

beth born.	1596	0092
King Charles the first was born the 19 of November,	1600	0088
A great Plague, whereof dyed in one year in London and the Suburbs, 30578, besides those of other Diseases.	1600	0085
The Powder-Treason discovered November 5.	1603	0083
A great Frost, from the 8 of December, to the 2 of February.	1607	0081
Prince Henry dyed.	1611	0077
The New River brought from Amwel finished.	1613	0075
Queen Ann dyed.	1618	0070
K. Charles the first having been in Spain, came home the 6. of Octob.	1623	0065
King Charles II. born, May, 29.	1630	0058
The Lady Mary born, November 4.		
And a lamentable fire on London-Bridge, the 11. of February.	1632	0056
King Charles the first his Progress into Scotland, & the Duke of York born the 14 of October.	1633	0055
The Reparation about St. Paul's Church began, and the River of Thames twice frozen, that people did daily go over the Ice, as on plain ground.	1634	0054
The Lady Ann born the 17. of Mar.	1636	0052
Prince Charles installed at Windsor, May 21.	1638	0050

A cruel Sea-fight between the Spaniards and Hollanders near the Engliſh Coaſt, in the month of September.	1639	0049
A Parliament begun the 3 of November, which continued 12 years	1640	0048
A Rebellion in Ireland, began 23. October.	1641	0047
Lord Strafford beheaded 12 of May.	1641	0046
Lord of Eſſex made General.	1642	0046
Battel at Edge-hill, October 23.	1642	0046
Branford, November 12.	1642	0046
Scots entred into England, Jan. 16	1643	0045
Cheap-ſide Croſs taken down, May 2.	1643	0045
	1643	0045
Tomkins & Chaloner executed Jul. 5.	1643	0045
Newbery firſt battel, Sept. 23.	1643	0045
B. of Canterbury beheaded, Jan. 10.	1644	0044
Marſton-moor Fight, July 2.	1644	0044
Newbery ſecond battel, Octob. 28.	1644	0044
Book of Common-Prayer voted down, November 16.	1644	0044
Nasby Fight, June 14.	1645	0046
Scots routed in Lancaſhire, Aug. 7.	1648	0042
Scots routed in Scotland by his Highneſs, Sept. 3.	1648	0042
King Charles the firſt Murthered, January 30.	1648	0040
Hamilton, Capel, & Holland beheaded	1648	0040
Colcheſter taken, and Lucas & Lille ſhot to death, Aug. 28.	1648	0040
Duke of York fled from St. James's April 20.	1649	0039

Act for abolishing Kingly Government, May 29.	1649	0039
A long Parliament that had sat 12 years 6 months, and 17 days, dissolved by his Highness, April 20.	1653	0035
A great Victory against the Hollanders, June 23.	1653	0035
Lord Protector began his Government, Decemb. 16.	1653	0035
The river of Thames ebbed & flowed twice in 3 hours, Octob. 3.	1653	0035
Sir Henry Slingsby & Doctor Huet beheaded on Tower-Hill, June 8.	1658	0030
Col. Edward Ashton executed as a Traytor in Tower-street, John Bettely the like in Cheapside; but Henry Tryer repriev'd, July 3.	1658	0030
Edmund Stacy executed in Cornhil, John Summer and Oliver Allen repriev'd, June 5.	1658	0030
Oliver Cromwel the usurping Protector died, Septemb. 3.	1658	0030
Richard Cromwel took upon him the Government, Septemb.	1658	0030
King Charles the Second returned from his Exile, and entred London upon the 29 of May.	1660	0028

A brief Description of all the Members of the Body, with their Signification.

Of the Head.

FIrst, the head short and round denotes only to be forgetful and foolish, the head long in fashion, to the hammer, to be prudent and wary: and in the fore part of the head a hollowness, to be wily and ireful: the head big, doth denote a dull person, and applyed to the Als. The head little, to be foolish, and applyed to the Dog: the head mean of bigness, doth argue a good wit naturally: the head pinable sharp, to be unshamefac'd and a boaster.

Of the Forehead.

The forehead smooth, to be a flatterer, applyed to the fawning Dog: the forehead big wrinkled, to be bold, applyed to the Bull and Lyon: a low forehead to be sad, applyed to the passion: a low forehead, to be a flatterer, applyed to the Dog: a high forehead, to be liberal, applyed to the Lyon: an over-wrinkled forehead, to be unshamefac'd; and puffed up in the Temples to be high-minded, ireful, and of a rude wit: the forehead small, to be unapt to learn, unconstant, and applyed to the Sow: the forehead very big, to be slow, & applyed to the Ox: the forehead round, to be of a dull perseverance, ireful, and applyed to the Als; and being somewhat a plain fore-

head,

head, to be circumspect, & applyed to the Dog; a square formed Forehead, to be bold, applyed to the Lyon

Of the Eyes.

The eyes small & quivering, to be shamefac'd and yet a lover: how much the bigger eyes, so much the less malice, yet the more foolishness: the eyes thwart withing, to be deceitful, a nigard, and ireful: the eyes big out, to be foolish, fearful, faint-hearted, & unshamefac'd: the eyes disordered moving, as one while running, another while staying to be rash, disquiet, and troubled in mind, wicked, and a hiber: the eye-lids quivering, to be fearful, applyed to the passion: the eye swift moving with a sharp look, to be fraudulent, unfaithful, and a thief: the eyes stedfastly looking, to be troubled in mind and a deceiver: the eyes scituated as into a length, to be a deceiver and envious: little baggs or bladders swelling out from the eyes, to be great Winedrinkers, applyed to the passion: little bladders swelling out before the eyes, to be great slæpers, and applyed to the passion: the eyes small to be faint-hearted, applyed to the Ass: the eyes big, to be slow and tractable, applyed to the Ox: the eyes hollow standing, to be envious and wicked, applyed to the Ape: the eyes standing out, to be foolish, applyed to the Ape: the eyes somewhat hollow, to be stout of courage, applyed to the Lyon: the eyes somewhat big, and a little eminent, to be gentle, applyed to the Ox: the Eyes very wide open, to be impudent, the corner of

their eyes fleshy unto the Nose, joyning, to be malicious: the eyes of length to be crafty, and a deceiver; the eyes big and trembling, to be desirous of women, applyed to the passion.

Of the Nose.

The Nose round, with a sharpness at the end, to be wavering of mind, applyed to the Bird; the Nose wholly crooked from the Forehead downward, to be unshamefac'd and unstable, applyed to the Raven: the Nose croked like the Eagles Bill, to be bold, applyed to the Eagle: the Nose flat, to be letcherous and hasty in wrath: the Nostrils large, to be ireful, applyed to be honest and bold; the end of the Nose big; to be desirous of that he seeth, applyed to the Ox: the end of the nose big, and turning up, applyed to the Sow: the end of the Nose sharp, to be of a fierce ire, applyed to the Dog: the Nose round being blunt at the end, to be stout, applyed to the Lyon.

Of the Ears.

The Ears long and narrow, to be envious: the Ears standing very near the head, to be a dullard and sluggish: the Ears hairy to be a long liver, and quick of hearing: the Ears small, to be a scoffer, applyed to the Ape: the Ears big, to be a dullard, applied to the Als: the Ears hanging, to be a fool, applyed to the Als: the Ears of a mean bignels, to be faithful and honest conditioned: the Ears over round, to be unapt to learn.

Of the Face.

The Face long, to be unshamefac'd: the face of a small

small causes sweating, to be crafty, Lecherous, & a great feder: the face very little and round, to be foolish: the face long and lean, to be bold: very crooked, long and lean, to be malicious; longer from the forehead to the jaws, to be a Lyer: narrower from the jaws unto the chin, to be envious & contentious: the face fleshy, to be slow, applyed to the Ox: the face lean, to be careful and circumspect; the face very fleshy, to be careful, applyed to the Als & Hart: the face big to be slow, applyed to the Ox and Als: a narrow face to be a niggard: a countenance looking downward, to be a hypocrite and wicked: the face to be hollow without any bearing out, to be contentious: like to a Drunken countenance, to be lightly drunk: like to an ireful countenance, to be ireful, & applyed to the appearances: like to the shamefast countenance, to be shamefast: the face deformed and awry, to be evil conditioned.

Of the Lips.

The Lips big, that the upper hangeth down over the nether, to be foolish, applyed to the Als: the upper lip bearing out that the gum be seen, to be a wrangler & spiteful, applyed to the Dog: the Lips thin, hanging the one over the other, to be bold & hardy, applyed to the Lyon: the Lips thin & hard, to be ireful, and unapt to learn, applyed to the Sow: the lips thin and soft, to be stout, applyed to the Lyon.

Of the Chin.

The Chin round, to be effeminate, applyed to the woman: the under chin honging low down,

to

to be letcherous : the chin having a pit at the end, to be a wily person & libidinous : the chin sharp to be faithful, applyed to the dog : the chin small & sharp, to be envious & cruel, applyed to the Serpent : the chin in a manner square, to be honest conditioned : the chin long and downward sharp, to be a crafty fellow.

Of the Beard,

The Beard unseemly formed, to be of a good nature, of a natural cause : the Beard unseemly fashioned, to be of an evil nature, of the contrary. The womans Beard to be letcherous: the woman haveing no Beard atall, to be honest conditioned. The mans beard over hairy, to be melancholick, of a natural cause.

The Colour of the Eyes,

A dark yellow to be honest conditioned, applyed to the Lyon: and fiery, to be unshamefac'd, yet full of Mirth : variable of colour, to be chearfull, applyed to the passion: and shining bright, to be luxurious, applyed to the Cock and Raven : the colour red about, to be ireful, applyed to the passion: very black, to be fearful, which the property of the colour giveth: black and yellow of colour, to be honest conditioned, applyed to the comelinels thereof; gray or white, to be chearful, which the property of the colour giveth,

The Colour of the Face.

The cheeks & nose of the livers redness to be most digested : the colour red above, to be shamefac'd, applyed to the passion: the cheeks red above: to be lovers of wine, applyed to the Passion.

The

The Colour of the breast.

Of a fierce colour, to be ireful, applyed to the passion.

The colour of the whole body.

A very pale colour (except it be a sickness) to be fearful, applyed to the passion: of a honey colour, to be sluggish, of a natural cause; of a fiery colour, to be long angry, hard to be pleased, very furious & pale, not proceeding of overmuch study to be vicious and wicked: very black of colour, to be fearful of courage, applyed to the Black-a-moy: very white, to be fearful, applyed to the woman: swartish of colour, to be meanly strong: yellow of colour, to be honest conditioned, applyed to the Lyon: very red or ruddy, to be wily & ingenious, applyed to the Woolf.

Of the Teeth.

The teeth hid & broad, to be sharp witted, one of a dull capacity & lascivious, applied to the Ox and Ass; the sharp teeth if they be long and fast, bearing outward, to be a great feeder, ireful and wicked, applyed to the Dog and Bear.

Of the Voice.

The Voice small, soft & broken, to be fearful, applyed to the woman: big and high, to be very ireful, applyed to the Mastiff Dog: a soft voice without reaching, to be gentle, applyed to the Sheep: the voice small and loud, to be ireful, applyed to the Goat: the voice loud and big, to be injurious, applyed to the Ass: the beginning big and ending small, to be ireful, applyed to such which cry out, and to the crying of an Ox.

Of

Of the Neck.

The Neck short, to be witty, applyed to the Wolf and Cat; such sufficient strong about the knot or joint of the neck, are witty, and of a good capacity: such are weak, to be dullards: the neck big, to be strong, applied to the man: the neck slender, applied to the woman: big and fleshy, to be ireful, applied to the Lyon: long and small, to be fearful, applied to the Hart.

Of the Breast.

The breast without hair, to be unshamefac'd, or fearful, applied to the woman: very fleshy, to be unapt to learn: the space from the throat boal to the bottom of the breast, longer than from the bottom of the breast unto the navil of the belly, to be of a witty and good capacity: the paps fat and hanging down in men, to be weak and effeminate; a big piece of flesh bearing out of the left side of the breast, in the form of a leeks head, or sinew sprung up, & that there be one or many hairs grown on it, it is then an argument of honour & riches, Ptolomy writeth: the breast big and well-fashion'd, to be strong, applied to the man: the breast large, and well compact, to be strong, applied to the Lyon: hairy on the breast to be unconstant and bold, applied to the Birds.

Of the Shoulders.

The shoulders sharp, to be deceitful: the shoulders broad, to be strong, of good capacity, but narrow, to be a dullard: the shoulders evil-fashioned,

to

to be weak: well compounded, to be Liberal: weak compounded and bearing up thin to be a Niggard.

Of the Stomach.

The belly small, to be of good capacity: much hairy from the navil downward, to be full of words, applied to the Birds: much fat about the stomach, to be strong, otherwise weak: the belly bearing out big, to be a great feeder.

Of the back.

The back crooked, to be a Niggard, ill conditioned, & equally formed, to be of a good nature; the back narrow, weak; the back big, to be strong; the back large, to be strong and high-minded.

Of the Arms.

The arms hairy, to be unconstant and leacherous, applied to the Birds: the arms very long to be strong, bold, honest, and gentle; the arms short, to be a procurer of discord and leacherous.

Of the Hands.

The hands small, to be unconstant and willy: the Palms of the hands unto the wrists broad and narrow upward, to be a Rioter in his first age; the hands short and very big, to be rude and a dullard; the hands fat with the fingers, like to be a Thief.

Of the Nails of the fingers.

The nails very short, to be wicked, applied to the property; the nails small and crooked, to be a greedy catcher, applied to the Hawk. The nails very little, to be a crafty beguiler; the white pricks of the nails to be wealthy, and to have

have many Friends: the black pricks in the Nails, to be hated, applyed to the natural cause; the Nails long, smooth, thin, white, reddish, clear withal, to be witty, and of a good capacity: the Nails narrow and long, to be cruel and fierce: the Nails rough and round, prone to the venerial act, applyed to the property.

Of the Nails of the toes.

The Nails thin and well coloured, to be honest conditioned and witty: the Toes joyning close together, to be fearful, applyed to the Quail: the Toes and Nails crooked, to be unshamefac'd, applied to the Birds.

Of the Navel.

The Stomach from the Navel to the Breast fleshy, to be wicked, after Ptolomy; the same spruce, soft, well compact, to be stout and high-minded: the sharp large from the bottom of the breast to the Navel, to be dull of capacity, and a greater feeder, applied to the natural cause; the space equal, to be witty and honest-conditioned, applied to the natural cause.

Of the Ribs.

The Ribs filled about as they were blown up, to be full of words and foolish, applied to the Ox & Frog: the person well ribbed, to be strong, applyed to the Male-kind: the Ribs narrow and weak compounded, to be weak, applyed to the Female kind.

Of the Loins and Hypochondria.

The Hypochondria thin and fat, to be fearful, applyed to the Frog, the Hypochondria fleshy,

unapt

unapt to be taught: the person well joyned, to be a lover of hunting of wild beasts, applyed to the Lyon and the Dog.

Of the Hanches and Hips.

The Hips well sinewed, to be strong, applyed to the Male kind: the Hips fleshy, to be weak, applyed to the Woman: the bones of the Hanches bearing outward, to be strong, applyed to the Male-kind: the bones of the Hanches slender, to be fearful and weak, applyed to the Woman.

Of the Pecten.

The Pecten very thin of hair, to be chast, applyed to the Natural cause: the Pecten very hairy, to be libidinious, yet prosperous, applied to the natural cause.

Of the Buttocks.

The buttocks dyed in flesh, to the evil, applied to the Dr: the buttocks sharp and bony, to be strong, applied to the Male-kind: the buttocks fat and fleshy, to be weak, applied to the woman.

Of the Legs.

The Legs slender, to be dull of capacity, (yet this falleth often in the learned Students:) the Calves very big bearing out, to be sluggish and rude-manner'd: the Calves meanly big formed, to be witty and honest conditioned, the legs big sinewed and brawned, to be strong, applyed to the Male-kind: small sinewed, to be libidinous, applyed to the Birds: the Legs big and ill-fashioned, to be unshamefac'd: the Calves of the legs big, to be an ill-mannered person; the Calves soft to be Effeminate.

Of

Of the knees.

The Knæs bending forward, to be effeminate, applyed to the woman: the knæs fat, to be fearful, yet liberal: the knæs lean, to be strong and hardy: the knæs big, to be an effeminate person, applyed to the excessive appearance of them: the knæs slender, to be fearful, applyed to the excessive appearance of them.

Of the Ancles.

The Ancles broad to be strong, applyed to the natural cause: the parts about the Ancles overfleshy, to be foolish, applyed to the property: the hæls slender or thin, to be fearful, applyed to the property and condition of them: The Ancles strong sinewed & brawned to be strong, applyed to the Male-kind: the ancles to be much fleshy to be weak, applyed to the woman.

Of the Feet.

The Fæt thick and short, to be weak; of the natural cause: the fæt slender, short, to be wicked, of the natural cause: the fæt fleshy and hard, to be a dullard: the fæt small & fair formed, to be a Fornicator, applyed to the property of the nose: the fæt much hairy, to be lecherous & bold, applyed to the natural cause: the fæt naked of hair, to be weak of strength & courage, of the natural cause: the fæt weak sinewed and brawned, to be strong, applyed to the Male-kind: the fæt weak sinewed & small, to be effeminate, applyed to the women: the inner part of the soles of the fæt not hollow, but so filled with fleshy, that they

make

make no hollowneſs at all in the ſtep on the ground, is denoted to be crafty, applyed to the natural cauſe, the fat big and fleſhy, to be ſwiſh, applyed to the natural cauſe.

Of the Hairineſs of the Parts.

The back very hairy, to be cruel, applyed to the Beaſts; the Neck behind hairy, to be liberal and ſtout, applyed to the Lyon: the hair of the Eye-browes growing downwards towards the Noſe, and ſpreading upwards unto the Temples to be ſwiſh, applyed to the Sow: the hair of the eye-browes joyned together, to be a ſad perſon, applyed to the paſſion: the hairs of the head ſtanding ſtraight up, to be fearful, applyed to the paſſion: the hair of the head very criſped, applyed to the Bears: the hairs to be criſped at the end, to be ſtrong and bold, applyed to the Lyon: the hairs of the head plain, to be ſimple: much hair of the head, and thick, to be evil conditioned: the legs hairy to be venerous, applyed to the Goat: the breaſt and belly very hairy, to be unconſtant, applyed to the Birds: the ſhoulders very hairy, to be the like unconſtant.

Of the Going and Moving.

The perſon going with his feet & knees turning in to be weak, applyed to the woman: the ſtalking, writhing, or ſhrinking the body hither thither, to be a flatterer, like the fawning Dog, leaning on the right ſide in the going, to be a Phynick, applyed to the exceſſive appearances: the eyes quick moving, to be greedy & quick catchers, applyed to the Hawk: the eyes quick and

often moving with a steddiness of the body to be witty, and of a ready understanding, applyed to the condition of the passion. The pace slow and long, to be witty, yet weak: the pace long and quick, to be long, yet foolish: the pace short and quick, to be foolish and weak of strength; the shoulders bending forward in going, to be high-minded.

Of the Personage and Stature.

Such as are high of Personage, of a hot and dry quality, to be witty and ready to conceive. Big of Personage, and of a cold and moist quality, to be dull of capacity, of the contrary cause. The Personage evil fashioned & tall of stature, to be dull of capacity, and evil conditioned, applyed to the Form. The person of a comely personage, and mean of stature, to be witty and honest conditioned, applyed to the natural cause. Such as are of a very small Personage, to be quick-witted, and prompt in attaining any matter, of the natural cause. Such very big of personage, of dull capacity, and thereof hardly conceiving; of the contrary cause, after Aristotle. Small of personage, and of a hot and dry quality, cholerick, to be apt, readily to conceive and judge or discern any matter rightly. Small personage, and of a cold and moist quality, to be apt to conceive, and readily to discern, of the contrary cause.

The Signification of Moles.

IF the Man shall have a Mole on the place right against the heart, it doth denote him undoubtedly to be wicked.

If a woman shall have a Mole on the left breast, then pronounce the same judgment as of the man.

If a Mole be seen on the man or womans belly, doth demonstrate that he or she shall be a great feeder or Glutton.

If a mole in either man or woman, shall appear on the place right against the Spleen, doth signifie that he or she shall be much passionated, and oftentimes sick.

If either man or woman shall have a mole in the bottom of the belly, doth argue much debility, and to be often sick.

If a mole either in man or woman, shall be seen near the privy place, denotes unspeakable lasciviousness, and unsatiate co-acting.

If a man or woman have a mole on the 23. 2 rp. 2 be in 2 m. it self, argueth the begetting of male Children, and the woman female Children.

If a mole shall appear on that party, about the 3 u. 3 rp. be in 2 m. in the man or woman, noteth great encrease of Riches.

If a man shall posses a mole on the knee, he shall then obtain a comely and wealthy Wife.

And if the woman shall have a mole on the right knee, signifieth her to be honest and virtuous: if on the left, then she shall enjoy many Children.

If a man shall have a mole on the ankle of the foot, it denoteth that he shall take upon him the womans part.

If a woman have a mole on the anckle, she shall take upon her the mans part.

If the man or woman shall have a mole on the foot, it denoteth good luck, and enjoyment of many Children.

Likewise (this is to be learned) that the moles or moles seen on the right side, either of man or woman, evermore denoteth honesty and riches but on the left side to be harmed with calamities and continually poor.

If a man shall have a mole on the forehead doth vindicate that he shall posses much wealth and riches.

The woman having a mole on the forehead demonstrates that she shall either govern, or become to an high dignity.

If a man shall have a mole about the over brow, that doth argue that he shall couple and joyn in marriage, both with honest, wealthy and vertuous women.

If a woman have a mole in the same place doth denote that she shall joyn in marriage both with a rich, fair and comely person.

If the man shall have a mole on the ster-

then let such a person refrain from marriage altogether, or all his life time: for that such a person if he marry, shall have five wives in his life time. Also the woman having a mole in the same place, to have so many Husbands (as the man hath wives) in her life time. Melampus writeth.

If a man have a mole on the Nose, somewhat ruddy, and another the like in the privy place, both vindicate that such a person is overmuch given to the venerial act.

Also the like mole seen either on the nose or eye of the woman, and that she hath the like on the privy place, doth signifie the same that is before spoken of the man.

If a man shall have a mole overthwart the Nose, doth denote that he shall wander hither and thither, through Countries and Cities.

A mole the like standing on the womans nose, doth portend that she shall travel on Foot through sundry Countries, and that she hath the like mole besides on the privy place.

If a man have a mole on the gullet or throat, doth demonstrate that he shall become very rich.

If the woman hath a mole on the nether jaw, doth vindicate that she shall lead her life in sorrow and pain of the body, because she hath that within her body which shall hinder her from the attaining and bearing of Children: If a man shall have the form of a mole on his tongue, doth demonstrate that he shall marry with a rich and beautiful woman.

If either man or woman shall have a mole on

any of the Lips, doth portend that he or she be a great feeder and a Glutton.

If a man shall have a mole on the Chin, doth argue that he shall be rich both in the substance of money and possessions.

Also a woman, having a mole in the same place doth vindicate that she shall come to the like wealth as the man, and that she hath besides the same, like a mole aloft, or against the milt.

If a man shall have a mole in any of the ears, doth argue that he shall be rich and much reverenced and spoken of.

If the woman shall have the same, and that in the like place, doth denote the same good hap and fortune to her; and that besides, she hath the like mole placed on the thigh or hams.

If the man shall have a mole on the neck, doth promise that he shall become very rich.

If the woman have a mole in the same place, doth vindicate that the same fortune and wealth shall ensue unto her.

If the man shall have a mole in a manner behind the neck, doth demonstrate that he shall be beheaded, except God (through earnest prayer) prevent the same.

If as well the man as the woman, shall have a mole on the Loyns, doth demonstrate a wea and poor kinde, and to be always needy.

If on the shoulders of the man shall be se a mole, doth signifie imprisonment, and sorro of the mind.

If the man shall have (as is aboveland) a mo

on the throat, it doth promise that he shall marry both with a beautiful and rich woman.

If a woman shall have a mole on the same place, doth signifie that she shall also marry both with a wealthy, and very fair, or comely man.

If either in the man or womans hand shall a mole appear, doth denote thee prosperous good luck, and enjoyment of Children.

If either the man or woman shall have a mole on the breast, doth threaten that he or she shall be much harmed by poverty.

Hereafter followeth the Wheel of *Fortune*, approved and confirmed by Science and Reason of *Pythagoras*, the most excellent philosopher; by which ye may know most things that you can demand.

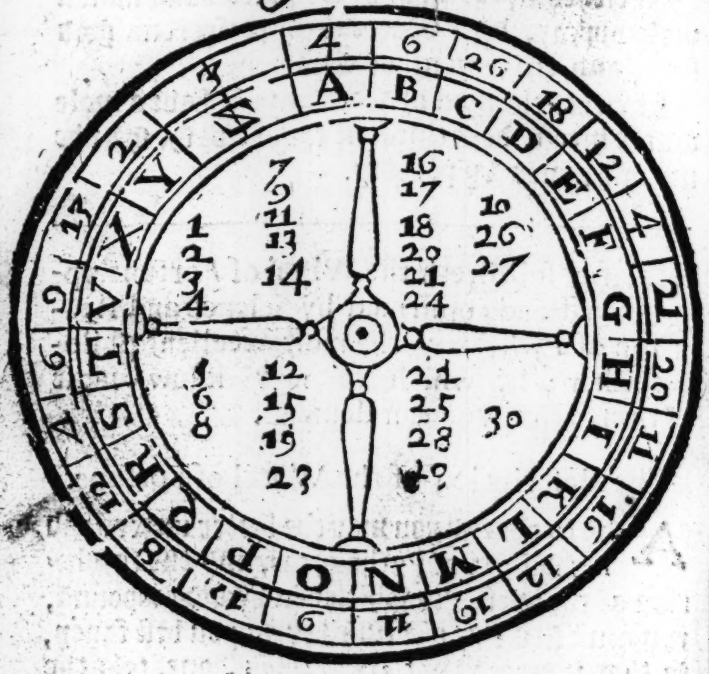
The description of the Wheel of Fortune.

And to the end you may the better understand the Wheel of Pythagoras, and the resolution of the questions which you would propound, you must first chuse a number as you best fancy, so that it exceeds not 30. This done, take the number of the day, as you shall find set down, and take the number of the Circle of the Wheel which is over the Letters, which Letters must be the beginning of your name, then gather the numbers into one sum, which you must divide by 30. And what remains look in the body of the Wheel for, and if you find it in the upper

part of the Wheel it will [illegible]e to pass, if in the nether, the contrary.

London

Pithagoras Wheele



Likewise to know if one shall enjoy their Love or no take the number of the first letter of your name, the number of the Planet, and of the day of the week, all these put together, & divide them by 30, and if it be above, it will come to your mind and if below, to the contrary; and mind that number, in the which exceed not 30.

The Chances or Demands which may be made or propounded in the Wheel of Fortune.

1. Whether you ſhall obtain the favour of the perſon you deſire

2. Whether your maſter ſhall attain to the preferment he deſireth.

3. If you ſhall have the favour of a Prince as you deſire.

4 If the Prince ſhall take the town beſieged.

5. Which of the two Princes which make war the one againſt the other, ſhall have the *victory*.

6. Whether there ſhall be any great feat of arms done in the Camp or not.

7. If there ſhall be a peace between 2 princes.

8 If a Captain ſhall be in great favour with the Lord he ſerveth.

9. *If* a Captain be valiant or not.

10. *If* a Horſe ſhall win the Race.

11. If a priſoner ſhall come out of priſon.

12. If a ſick perſon ſhall amend.

13. *If* the ſickneſs ſhall be long or ſhort.

14. If the ſuit in Law ſhall be judged to your profit.

15. If you ſhall have your hearts deſire or not.

16 If you ſhall have a Child by your wife or Lemmon.

17 If a woman with Child ſhall have a ſon or daughter.

18. If a Child ſhall be fortunate or unfortunate in the World.

19. If a thing ſtolen will be recovered again.

20. If

20. If it ſhall be a plentiful year.
21. If it be good to take a voyage in hand.
22. If it be good to occupy Merchandize.
23. If it be good to take a wife.
24. If a friends Ship ſhall take good effect.
25. If a man ſhall be fortunate in his houſe.
26. If a perſon ſhall be alwaies rich or poor.

And thus you may do of all other demands whereof you would be reſolved.

And to the end you may the better underſtand this wheel of Pythagoras, and the reſolution of the demand which ye would propound, you muſt firſt of all chuſe you a number, what you liſt at your diſcretion, as 12, 13, 15, or any other number more or leſs: this being done, take the number of the day, as you ſhall find hereafter; all ſet in order, & then take the number which ye ſhall find in the Wheel upon the firſt Letter of your name. As for example; If your name be Anthony, you muſt take A. & the number which is over it: all which things you ſhall find put in order in the wheel, and gather all thoſe numbers into one ſum, which ye ſhall divide by 30. reſerving the reſt. As for example: If your total number do amount to 134, divide that by 30, & there will 14 remain, which number ye muſt ſearch in the wheel, and if you find it in the upper half, your matter ſhall ſpeed well, and if it be in the nether half, it ſhall be evil; and thus may you know all that you deſire to know.

And if you would know whether you ſhall enjoy your love or not, take the number of the firſt letter

ter of your name, the number of the Planet, & of the day of the week, and all these numbers ye shall put together, and then divide them by 30, as you did before, and take your remainder, and seek in the wheel and you shall find it; and then if it be in the upper half, you shall have your request, and if in the nether part, it is contrary. And thus you may do of all other things which you would know; you must consider that the numbers in the wheel pass not 30, as ye shall find them beginning with 1, 2, 3, and 4, consequently to 30. In the wheel you may see.

An Alphabet to know which of the two that fight or go to Law one against another, shall have the Victory.

A	B	C	D	E	F	G	H
13	3	22	24	22	3	7	6
I	K	L	M	N	O	P	Q
20	1	10	33	13	8	13	7
R	S	T	V	X	Y	Z	.
13	9	8	2	6	6	4	

For to understand and practice this Alphabet rightly, you must first know the proper names of the parties which is to fight or go to Law one against the other; then with the same names in Latin, in the Nominative case singular, observing the true Orthography, and according to the Alphabet, joyn unto each Letter of the same Names, the number unto him appertaining, following

following the portraicture here before written, & sum the said numbers together, that is to say, each man by himself; and when ye have put them all together, divide them by 9, and that which remaineth on the one part, and on the other, the division being made, you shall, no doubt, readily find it. After this, behold the rules which follow; whereby you may know what shall happen to the one and the other: and if it fortune that in the dividing the whole by 9, there remain nothing, you must take the last number of 9, for that must then serve in this purpose, as you shall hereafter know more at large by experience.

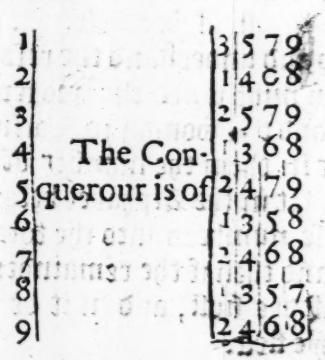
It doth not chance once in a thousand times, that two persons which go to fight, or go to Law one against the other, should be of one very name; therefore look to know their true names. And to the end that you may the better understand this rule: put the case that Peter and Paul should fight one against the other, if you do then examin that which is said before, you shall know the thing that shall happen; yet must you know that God is Governour and disposer of all things, and can change and alter them at his pleasure; but we speak according to the influence and course of the Stars; and here

P	13		P	13			
E	22	67 makes seven	A	1	37	makes	4
T	8	times nine.	V	2		times	9.
R	13		L	10			
V	2	resteth 4.	V	2		rests	1.
S	9		S	9			
Sum		67.	Sum		37.		

And

And so by this example is shewed unto you the names, the numbers, & the sums of them, with their divisions by 9. So that they being divided and summed, there resteth 4 to Peter and 1 to Paul.

The Table following sheweth which of the persons shall be Conqueror, according to the Rule going before.



To know whether a person do tell the truth or not.

You must write his or her name in Latin, that you would prove this practice by, and likewise the name of that day they told you the Tale, and add unto each of these letters the number thereunto belonging, as you shall see by this Alphabet following, and put all those numbers into one total sum, and add thereunto 26, and then divide the whole total sum by 7, and then if the remainder be even, the person hath not told you the truth; but if it be uneven, they have told you the truth.

A	B	C	D	E	F	G	H
10	2	20	4	14	6	16	7
I	K	L	M	N	O	P	Q
18	11	11	12	4	14	6	16
R	S	T	V	X	Y	Z.	
8	18	10	2	2	4	14	

To know whether the Husband or VVife shall dye first.

To know and understand the resolution of this question, you must write the proper names both of the man and the woman in Latin, and put to each Letter in them the number of it belonging as you found it in the Alphabet before: and putting all these numbers into the total sum, divide then by 7, and then if the remainder be even, the woman shall dye first, and if it be uneven, the man shall dye first.

To know, if a woman be with Child, whether she shall have a Boy or a Girl.

Write the proper Names of the Father and Mother, and of the Month that she conceived with Child, and adding likewise all the numbers of those Letters together, divide them by 7, and then if the remainder be even, it will be a Girl, if uneven it will be a Boy.

To know if a Child new-born shall live or dye.

Write the proper Names of the Father, and of the Mother, and of the day that the child was born,

born, and put to each letter his number, as ye did before, and unto the total sum, being collected together, put 25, and then divide the whole total by 7, and then if the remainder be even, the Child shall dye by and by 0, and if it be uneven, it shall live.

To know whether a wife be honest or dishonest.

Write the name of the Wife, and of the Mother, and put the number unto each letter, as is aforesaid, and unto the total sum put 15, and divide it by 9, and then if the remainder be uneven, she is an honest woman, but if it be even, she is dishonest.

You must gently write the proper name in Latin, according to the true Orthography.

To know what Planet hath Dominion in the Nativity of any person.

1	2	3	4	5	6	7	8
A	B	C	D	E	F	G	H
9	0	20	0	40	50	60	70
I	K	L	M	N	O	P	Q
80	0	100	200	300	400	500.	
R	S	T	V	X	Y	Z.	

Take the numbers of every Letter of the proper names in Latin, of the party you desire to know, and of his or her Father or Mother, by the Alphabet aforesaid, then add all the said numbers into one total sum; then divide the same by

by 9, and then if one or four remain, it sheweth the Planet ☉ to have dominion. If 2 or 7, the ☽. If 3, ♃. If 5, ☿. If 6, ♀. If 8, ♄. If 9, ♂. In like manner is known under which of the 12 Celestial Signs any person is born: To try the same, sum together the persons names, his Father and Mothers names aforesaid, & divide the same totally by 12, then if 1 remains, it signifies ♌, if 2, ♒. 3, ♈. 4, ♐. 5 ♎. 6, ♉. 7, ♈. 8, ♏. 9, ♑. 10 ♍. 11, ♓. 12, ♊.

The number of the Planets, and their Characters.

55.	78.	39.	34	45.
Saturnus.	Jupiter.	Mars.	Sol.	Venus.
♄	♃	♂	☉	♀

114.	45.
Mercurius.	Luna.
☿	☾

The number of the days in the week.

106	52	52	103
unday,	Monday,	Tuesday,	VVednesday,
☉ ♌ 31	☽ 68	♂	45 ☿
Thursday,		Friday,	Saturday.
♃		♀	♄

Fairs

FAIRS:

The Names of the Principal Fairs in *England* and *Wales*, together set forth; with the Month, Day and Place where they be kept, more largely than heretofore.

Fairs in *January*.

The 3 at Llanibitew. 5 Hicketford in Lancashire. The 6 Salisbury, at Bissow, at Llanginnie. The 25 at Bissow at Churchingford, Gravesend. The 31 Llandissel.

Fairs in *February*.

The 1 day at Bromley in Lancashire. The 2 at Bath, at Bicklesworth, at Bugworth, at Faringdon at Codlemew, Linn, Maldon, Reading, Becksfield, the Vizes in Wiltshire, Whiteland. The 3 at Borgrove, at Bumely. The 6 at Stafford for six days, for all kind of Merchandize, without Arrests. The 8 at Largaron. The 9 at Landaff. The 14 at Dundle in Northamptonsh. Evesham. The 24 at Baldock, Bourn, Froom, Henly upon Thames, Higham-Ferries, Tewksbury, Uppingham, Walden. The 25 at Stratford, an Horse-Fair.

Fairs in *March*.

The 1 at Landog, Langevella, Nadzin. 3 at Bremwelbracks in Norfolk. 4 at Bedford, Oakham. 8 at Tragarton. The 12 at Spalford,

Stamford, Sudbury, Wooburn, wrexam, bodnam, and Alsom in Norfolk. 13 at Wye, Bodwin in Cornwal, and Mountbrown. 17 at Patrington, 18 at Sturbidge. 20 at Alisbury, Durham. The 24 at Lanerchemith. 25 at St. Albons, Ashwel in Hartfordshire, Burton, Cardigen, Cardwalden in Essex, Huntington, S. Jones in Worcest. Malden Malpas, Newcastle, Northampton, at Onay in Buckinghamshire, Woodstock, at great Charte. The 30 at Malmsbury,

Fairs in *April*.

The 2 day at Hitchin, Northfleet, Rochford, 4 at Leck in Staffordsh. 5 at Wallinford. 7 at Darby. 9 at Billingsworth. 22 at Stretford. 23 at Amptil, Bewdly, Browton, Bristock, Bilson-bury in Lancashire, Castlecombs, Charing, Chichister, Engfield in Sussex, Gilford, Bishops-Hatfield, Hinningham, Ipswich, Kilborrough, Lonquer, Northampton, Nutley in Sussex, St. Pombs, Sabridgeworth, Tamworth, Wilton, Wortham, Killburough, Arden in Norfolk, Sapsan in Hartfordsh. 25 at Bourn in Lincolnsh. Buckingham, Caln in Wiltsh. Cliff in Sussex, Colebrook, Dunmow in Essex, Darby, Innings in Buckinghamsh. Oakham, Ottoxiter, Winchcomb. 26 at Terderden in Kent, at Clete.

Fairs in *May*.

The first at Andover, Brickhil, Blackburn in Lancash. Chelmsford, Congerton in Cheshire, Fockingham, Grighowel, Kimar, Leigton, Leicester, Litchfield, Latrissent, Louth, Maidston, Ocestry in Shropsh. Perin, Philipsnorton, Ponbridge, Reading, Rippon, Stansted, Stow

he Stocknailand, Tuxford in the Clay, Usk, [illegible]oerel, Warwick, Wenddover, worse-worth. 2 at Poultheley in Carmarthensh. 3 at Abergavenny, Ashborn-peak, Arundel, Bramyard, Bala, Chersey near Oatlands, Chipham, Church-wreton in Shropsh. Cowbridge in Clamorgansh. Darby, Denby, Elstow by Bedfordsh. Hinningham Merchir, Mounton, Noneaton, Hudursfield, Raisdale in Lancash. Tidnel, Waltham-Abby, Thetford in Norf. 25 at Merchenleth in Mount-gomerysh. 6 at Almsbury, Hay, Knighton. 7 at Bath, Beverly, Hanslop, Newton in Lancash. Hatsbury, Oxford, Stratford upon Avon. 8 at Maidstone. 10 Ashburn in the Peak. 11 Dunsta-ble. 12 at Greys-Thorock in Essex. 13 at Bala in Meriton. 15 at Welshpoole in Montgomerysh. 16 at Llangartannagge in Cardigaes-hira. 19 at Mayfield, Odehil, Rochester, wellow 20 Malms-bury. 25 Blackburn. 29 at Crambrook. 31 Per-shore.

Fairs in *June*.

The 3 at Alesbury. 9 at Maidston. 11 at Holt, Kinwilgate in Carmarthensh. Lanibither, Lan-wist, Landinalador. Maxfield, Newborough, Newcastle in Elim, Oakham, Willington, New-port-pannel, Skipton upon Stow, Bremwel in Norfolk. 13. At Newton in Kedwen, Montgom. 14. at Bangor. The 15 at Vizes, Pershore. 16 at Bealth, Newport. 17 at Hadstock, Higham-Ferries, Llanigcolling, Tow-green. 19 at Bridg-north. 21 at Ystradmerick. 22 at St. Albons, Shrewsbury, Durham, Darby, 23 at Barnet, Castle Ebidien, Dalgelly. The 24 at Ashburn, St. Anns, Awkinborrough, Dedford, Bedle,

Beverly, Bishops-castle, Broughton
worth, Brecknock, Bromsgrove, Camb[illegible] Col-
chester, Crambrock, Croydon Franham, Glocester,
Halifax. Harford, Harston, Horsham, Hurst, King-
ston, Utar, Kirham, Aund. Lancash. Lester, Lin-
coln, Ludlow, Pemsey, Preston, Redding, Rum-
ford, Shaftsbury, Stratstock, Tunbridge, Wake-
field, Wenlock, Westchester, Windsor, Wormster,
York. 26 at Northop 27 at Burton upon Trent,
Folstone, Landegain. 28 at Hescorn, Machelenth,
St. Pompes, Rooston. 29 Ashwel, Barkham-
stead, Bennington, Bala, Babalance, Bolton,
Bromly, Buckingham, Buntingford, Cardist,
Gorgange, Odeldon, Holdsworth. Horndon, Hud-
derfield, Lewen, Knotsford, Lemster, Lamorgon,
Landeber, Mansfield, Marlborough, Peterfield,
Ponstephen, Sarstrange, Sennock, Mountsorril,
Mounstril, Oney, Peterborough, Southam, Staf-
ford; Stotkworth, Sudbury, Thorock, Grays,
Upton, Tring at Wem, Westminster, Witney,
Woolverhampton, Woodhurst, York. 30 Maxfield

Fairs in *July*.

The 2 day at Hashton underline, at Congerton
three days at Huntington, at Nickmansworth
Smeath, Swernsey, Wolnborn. 3 Haverson.
at Burton upon Trent. 6. at Haverhul, Lamb-
ther, Lanidlas. 7 at Albridge, Burntwood, Chip-
pingnorton, Castlemain, Chappelfresh, Canter-
bury. Denbigh, Emlin, Haverford, Richford,
Shelford, Sweaton, Tenbury, Teshavemick
Vizes, Upingham. 11 at Lidde, Parthey. 13
Foddringhay. 15 at Greenstead, Pinckback. 1[illegible]
Stevenage, Bealth, Kelmes, Leek, Llanvil[illegible]

The nature and disposition of the Moon in the birth of Children.

Of *Saturn*, and his Disposition.

What the Thunder signifieth in every Month of the Year.

Of the good days for Bleeding, and ill days for any Work.

To know how a Man shall keep himself in Health.

The Perilous days of every Month.

Ptolomy's Rules for the Zodiack.

How the 12 Signs do Rule the parts of Mans Body.

The Disposition of the Planets.

The Condition of Man discovered by Creatures.

The Disposition of the four Elements, of the four Complexions.

The four prime Qualities.

The Year divided, with the knowledge of the state of Mans Body by Urine.

An A.B.C. wherein you may know what *hour* a man is *born*, his *fortune*, &c.

Another Alphabet for the same purpose.

To know the Weather that shall be after the *Moons* change, by the prime days.

A rule to know upon what Letter, what day and what Minute, as followeth.

20 Of the most best and profitable days that are in the year to let Blood.
21 Here followeth the nature of the 12 Signs.
22 The Anatomy of Mans Body, with the number of the Bones, which is in all 248.
23 The use and order of Phlebotomy, with the names of the Veins, and where they rest.
24 Of the Year, with the Growth of things.
25 The change of Man twelve times, according to the Months.
26 The Rutter of the Distances of Harbours and Havens in most part of the World, from one to another.
27 Of the Ax-tree and the Poles.
28 Of the Circles of the Sphear.
29 The reason why Five parallel Circles are only in the Sphear.
30 Of the five greater Circles, of the appearance and non-appearance of them.
31 Of the bignes of the five parallel Circles. 63
32 Of the number of Parallels. 63
33 Of the order of the five parallel Circles. 64
34 Of the power of the five Parallels. 64
35 Of the place between the Parallels. 65
36 Of the Colours, Zodiack and Horizon. 66
39 Of the Meridian Circles. 68
40 Of the Circle Galaxias. 69
41 Of the five Zones. 69
42 Of the Celestial Signs, with their Stars. 70
43 Of the twelve Winds, with the names and properties. 73
44 Strange Wonders, most worthy of Note. 74

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THe Husbandmans *prognostication* for ever, together with his Rules and Practice. Also a brief *Chronology* of divers memorable accidents. 76
2 Of Christmas-day. 78
3 The Husbandmans practice. The disposition of the 12 days, known by the shining of the *Sun*. 81
4 From the time of *Christmas* to *Twelfth-day*. 83
5 How thou may'st rule well thy *beasts* that year. 87
6 An old Rule of the Husbandman. ib.
7 How the Winter shall be after two 12 months, the Saying of *Solinus* and *Petrus*. 88
8 The Circles about the Sun, Moon, & Stars. 89
9 The colour and lights of the other Stars. ib.
10 How to know the Weather by the rising and going down of the Sun. 90
11 *Albertus* of the Lightning. And of the Rainbow; from whence it is, & what it signifieth. 92
12 Of Thundring and Lightning. 93
13 To know the Weather by the four Quarters of the Year, as sheweth *Leichtenberger*. ib.
14 To know the weather by new & full Moon. 95
15 Of the Eclipses of the Moon, the cause thereof, how and when they happen. 96
16 To find when the Moon shall be Eclipsed, and when not. 97
17 To find when the Sun shall be Eclipsed. ib.
18 How to behold an Eclipse of the Sun without hurt to the Eyes. ib.
19 The mind of the *fathers*, of the *nature* of *fire*. 98
20 A brief Discourse of the Natural Causes of Watery Meteors. ib.
21 Of the Rainbow, of Rain, of Hail, of Snow. 99

20. If it shall be a plentiful year.
21. If it be good to take a voyage in hand.
22. If it be good to occupy Merchandize.
23. If it be good to take a wife.
24. If a friends Ship shall take good effect.
25. If a man shall be fortunate in his house.
26. If a person shall be always rich or poor.

And thus you may do of all other demands whereof you would be resolved.

And to the end you may the better understand this wheel of Pythagoras, and the resolution of the demand which ye would propound, you must first of all chuse you a number, what you list at your discretion, as 12, 13, 15, or any other number more or less: this being done, take the number of the day, as you shall find hereafter; all set in order, and then take the number which ye shall find in the Wheel upon the first Letter of your name. As for example; If your name be Anthony, you must take A. and the number which is over it: all which things you shall find put in order in the wheel and gather all those numbers into one sum, which ye shall divide by 30. reserving the rest. As for example: If your total number do amount to 134, divide that by 30, and there will 14 remain, which number ye must search in the wheel, and if you find it in the upper half, your matter shall speed well, and if it be in the nether half, it shall be evil; and thus may you know all that you desire to know.

And if you would know whether you shall enjoy your love or not, take the number of the first let-

ber of your name, the number of the Planet, and of the day of the week, and all these numbers you shall put together, and then divide them by 30 as you did before, and take your remainder, and seek it in the Wheel and you shall find it; and then if it be in the upper half, you shall have your request, and if in the neither part, it is contrary.

And thus you may do of all other things which you would know; you must consider that the numbers in the Wheel pass not 30, as you shall find them beginning with 1, 2, 3, and 4, consequently to 30. In the Wheel you may see.

An Alphabet to know which of the two that fight or go to Law one against another, shall have the Victory.

A	B	C	D	E	F	G	H
13	3	22	24	22	3	7	6
I	K	L	M	N	O	P	Q
20	1	10	33	13	8	18	7
R	S	T	V	X	Y	Z	
13	9	8	2	6	6	4	

For to understand and practice this Alphabet rightly, you must first know the proper names of the parties which is to fight or go to Law one against the other; then with the same names in Latin, in the Nominative case singular, observing the Orthography, and according to the Alphabet, join unto each Letter of the same Names, the number unto him appertaining following

following the operations here before written, and sum the said numbers together, that is to say, each man by himself; and when ye have put them all together, divide them by 9, and that which remaineth on the one part, and on the other, the division being made, you shall no doubt, readily find it. After this, behold the rules which follow; whereby you may know what shall happen to the one and the other: and if it so fortune that in the dividing the whole by 9, three remain for thing, you must take the last number of 9, for that must then serve in this purpose, as you shall hereafter know more at large by experience

It doth not chance once in a thousand times, that two persons which go to fight, or go to Law one against the other, should be of one very name, therefore look to know their true names. And to the end that you may the better understand this rule: put the case that Peter and Paul should fight one against the other, if you do then examine that which is said before, you shall know the thing that shall happen; yet must you know that God is Governour and disposer of all things, and can change and alter them at his pleasure; but we speak according to the influence and course of the Stars; and here

P	13		P	13	
E	22	67 makes seven times nine.	A	1	37 makes 4 time nine.
T	8		U	2	
E	18		L	10	
U	2	resteth 4.	U	2	rests 1.
S	9		S	9	
Sum		67.	Sum		37.

All

And so by this example is shewed unto [illegible] names, the numbers, and the sums of them, [illegible] mete divisions by 9. So that they being divided, and summed, there resteth 4 to Peter, and 1 to

The Table following sheweth which of the persons shall be Conqueror, according to the rule going before.

1	3	5	7	9
2	4	6	8	
3	1	3	5	7
4	2	4	6	8
5	3	5	7	9
6	1	3	5	7
7	2	4	6	8
8	3	5	7	9
	1	3	5	7
	2	4	6	8

A	B	C	D	E	F	G	H
10	2	20	4	14	6	16	7
I	K	L	M	N	O	P	Q
18	11	11	12	4	14	6	16
R	S	T	V	X	Y	Z	
8	18	10	2	2	4	14	

To know whether the Husband or Wife shall dye first.

To know and understand the resolution of this question, you must write the proper names both of the man and the woman in Latin, and put to each Letter in them the number of it belonging as you found it in the Alphabet before: and putting all these numbers into the total sum, divide then by 7, and then if the remainder be even, the woman shall dye first, and if it be uneven, the man shall dye first.

To know, if a woman be with Child, whether she shall have a Boy or a Girl.

Write the proper Names of the Father and Mother, and of the Month that she conceived with Child, and adding likewise all the numbers of those Letters together, divide them by 7, and then if the remainder be even, it will be a Girl, if uneven it will be a Boy.

To know if a Child new-born shall live or dye.

Write the proper Names of the Father, and of the Mother, and of the day that the child was born

[illegible] and put to each letter his number, as [illegible] before, and unto the total sum, being [illegible] together, put 25, and then divide the whole [illegible] by 7, and then if the remainder be even, the child shall dye by and by 0, and if it be uneven it shall live.

To know whether a Wife be honest or dishonest.

Write the name of the Wife, and of the Mother, and put the number unto each letter, as is aforesaid, and unto the total sum put 15, and divide it by 9, and then if the remainder be uneven, she is dishonest.

You must gently write the proper name in Latin, according to the true Orthography.

To know what Planet hath Dominion in the Nativity of any person.

2	3	4	5	6	7	8
B	C	D	E	F	G	H
10	20	30	40	50	60	70
K	L	M	N	O	P	Q
80	100	200	300	400	500	
S	T	V	X	Y	Z	

Take the numbers of every Letter of the proper names in Latin, of the party you desire to know, and of his or her Father or Mother, by the Alphabet aforesaid, then add all the said numbers into one total Sum; then divide the same by

by 9, and then if one or four remain, it shewet the Planet ☉ to have dominion. If 2 or 7, the ☽ If 3, ♀. If 5, ☿. If 6, ♂. If 8, ♄. If 9, ♃. In like manner is known under which of the Celestial Signs any person is born: To try the same, sum together the persons names, his Father and Mothers names aforesaid, and divide the same totally by 12, then if 1 remain, it signifies ♌, if 2, ♍. 3, ♎. 4, ♏. 5, ♐. 6, ♑. 7, ♒. 8, ♓. 9 ♈. 10, ♉. 11, ♊. 12, ♋.

The number of the Planets, and their Characters.

51.	78.	39.	34.	45.
Saturnus.	Jupiter.	Mars.	Sol.	Venus
♄	♃	♂	☉	♀

114.	45.
Mercurius.	Luna.
☿	☾

The number of the days in the week.

106	51	52	103
Sunday,	Monday,	Tuesday,	Wednesday,
☉	☽	♂	☿

31	68	45
Thursday,	Friday,	Saturday.
♃	♀	♄

FAIRS

The Names of the Principal Fairs in *England* and *Wales*, together set forth, with the Month, Day and Place where they be kept, more largely than heretofore.

Fairs in *January*.

The 3 at Llanibitew. 5 Bicketford in Lancashire. The 6 Salisbury, at Bristow, at Llanginnie. The 25 at Bristow, at Churchingford, Gravesend. The 31 Llanbadel.

Fairs in *Feb.*

The 1 day at Bromley in Lancashire. The 2 at Bath, at Bicklesworth, at Bugworth, at Faringdon, at Codlemew, Linn, Gidston, Reading, Berksfield, the Ulzes in Wiltshire, Whitesland. The 3 at Boxgrove, at Brimely. The 6 at Stafford for six days, for all kind of Merchandize, without Arrests. The 8 at Cargaron. The 9 at Landaff. The 14 at Dundle in Northamptonshire, Eversham. The 24 at Balbock, Bourn, Fresnel, Henly upon Thames, Higham-Ferries, Tewksbury, Uppingham, Walden. The 25 at Stratford, an Horse-Fair.

Fairs in *March*.

The 1 at Landog, Langevella, Medrin. 3 at Bremwelbracks in Norfolk. 4 at Bedford, Oakham. 8 at Cragarton. The 12 at Spaford,

Stamford, Sudbury, Woodburn, Wrexam, Bodnam, and Alloom in Norfolk. 13 at Wye, Bodwin in Cornwal, and Mountbrown. 14 at Patrington, 18 at Sturbridge. 20 at Alisbury, Durham. The 24 at Lanerthmith. 25 at St. Albons, Ashwel in Hartfordshire, Burton, Cardigen, Cardwalden in Essex, Huntington, S. Jones in Worcest. Malden, Malpas, Newcastle, Northampton, at Onay in Buckinghamshire, Woodstock, at great Chartr. The 30 at Malmsbury.

Fairs in *April*.

The 2 day at Hitchin, Northflet, Rochford, 4 at Leck in Staffordsh. 5 at Wallinford. 7 at Darby. 9 at Billingsworth. 22 at Stratford. 23 at Amptil, Bewdly, Browton, Bristock, Bilson-bury in Lancashire, Castlecombs, Charing, Chichister, Engfield in Sussex, Gilford, Bishops-Hatfield, Hinningham, Ipswich, Kilborough, Lonquer, Northampton, Nutley in Sussex, St. Pombs, Sabridgeworth, Tamworth, Wilton, Wortham, Killeurough, Arden in Norfolk, Sapsan in Hartfordsh. 25 at Bourn in Lincolnsh. Buckingham, Caln in Wiltsh. Cliff in Sussex, Colebrook, Dunmow in Essex, Darby, Innings in Buckinghamsh. Oakham, Ottoxiter, Winchcomb. 26 at Tenterden in Kent, at Clete.

Fairs in *May*.

The first at Andover, Brickil, Blackburn in Lancash. Chelmsford, Congerton in Cheshire, Fockingham, Grighowel, Kimar, Leighton, Leicester, Litchfield, Lotrissent, Louth, Mansion, Ocestry in Shropsh. Perin, Philipsnorton, Ponbridge, Reading, Rippon, Stansted, St

[illegible] 10 [illegible], [illegible], Blackamore, [illegible], Branford, Chidly, Chorley, Croyley, [illegible]rindiwich, Doncaster, Farnham, Fodisham, [illegible] Hacley, Hawkhurst, Horn[illegible], Hunger[illegible], Kennow, Kenwingal, Kilgarton, Ludlow, [illegible], Melton-mowbray, Mearworth, New[illegible]borough, Dundle, Rugby, Sedole, Sherborn, To[illegible], Waltham-[illegible], Walden, Weydon, Worm[illegible], winstow. 15 [illegible] Albons, Bolton, Cambridge, Carlisle, Cardigan, Cilborough, Good-hurst, Hinck[illegible]ley, Huntington, [illegible], Marlborough, Newin, Northampton, Newport in Monmouth, Preston, Raiardargwy, [illegible], Stow in Lincolnsh. Stroud, [illegible], Tutbury, Wakefield, Whitlane, Pmi[illegible]nith. 25 at Abercon[illegible], Aborough, Ashby-de-la-zouch, Beggars-bush, [illegible], Bridge[illegible]lock, Chorley, Croyley, Crowland, Dover, Tar[illegible]ingdon, Grimby, Harewood, Kidderminster, Lon[illegible]don, Montgomery, Monmouth, Nantwich, Nor[illegible]thallerton, Norwich, Oxford, Sudbury, Tilkes[illegible]bury, Tuddington, Watford. 28 Ashford, Dain[illegible]ley, Sturbridge Man, Talizan-green, Welshpool. 29 at Brecknock, Colby, Carmarthen, Kaerwis, Oakham, Watford.

Fairs in *September*.

The 2 day at Chappel-silve, St. Giles, Neath. 7 at Ware, Woodbury-hill. 8 Atherston, Bew[illegible]maris, Blackborn, Brewood, Bury in Lancash, Cardigan, Cardiff, Charton, Chaulton-Drayton, Driffield, Gisborough, Gilborn, Hartford, Hon[illegible]ingdon, Llandissel, Maldon, Northampton, Haerney, Reeuler, Smeath, Snede, Southwark, Sturbidge, Tendy, Ulcester, Wakefield, Wal[illegible]tham

[illegible] Bromsgrove, Cambridge, [illegible]
[illegible] Croydon, Frantham, Glocester,
[illegible] Hartford, Harston, Horsham, Hurst, King-
[illegible] War, Kirham, Aund, Lancash, Lester, Lin-
[illegible] Ludlow, Pemsey, Preston, Redding, Rum-
ford, Shafesbury, Stratstock, Tunbridge, Wake-
field, Wenlock, Westchester, Windsor, Wormster,
Fork. 26 at Northop. 27 at Burton upon Trent,
Folstone, Landsquin. 28 at Hexham, Nacheleuth,
St. Pompes, Riston. 29 Ashwel, Barnhamstead,
Bennington, Bala, Badalance, Bolton, Bromly,
Buckingham, Buntingford, Cardiff, Gorgange,
Odesdon, Holdsworth, Horndon, Huddersfield,
Lewen, Ludenford, Lemster, Lamorgan, Lande-
ker, Mansfield, Marlborough, Peterfield, Pont-
stephen, Sarstrange, Sennock, Mountsorrill,
Mountstreil, Oney, Peterborough, Southam, Stat-
ford, Stockworth, Sudbury, Thorock, Grays,
Upton, Tring at Wem, Westminster, Witney,
Woolverhampton, Woodhurst, Fork. 30 Maxfield.

Fairs in July.

The 2 day at Hasdon underline, at Congerton,
three days at Huntington, at Rickmansworth,
Smeath, Swernsey, Woinborn. 3 Haverson.
at Burton upon Trent. 6 at Haverhul, Lambi-
ther, Lanidlas. 7 at Albridge, Burntwood, Chip-
pingnorton, Castlemain, Chappelfresh, Canter-
bury, Denbigh, Emlin, Haverford, Richford,
Ashelford, Sweaton, Tenbury, Teshavemick,
Uttes, Upingham. 11 at Lidde, Parthey. 13 at
Haddringhay, 15 at Greenstead Pinckback. 17 at
Stevenage, Bealth Kelmes, Leek, Llanvillang.

20

Fairs in *December*.

A Note of the Moveable Fairs in England and Wales.

FRom Christmass till June, every Wednesday at Northallerton, the three Mondays after Twelfth-day at Hinchley in Leicest. the Tuesday after Twelf-day at Melton-Mowbray, and Horse-Fair at Salisbury, the Thursday after Twelf-day at Banbury, Littleworth, and the Thursday for three weeks, Fryday after Twelfday at Litchfield; on Shrove-Munday at Newcastle under-line; On Ashwednesday at Abbington, Carden in Glocest. Cicester, Dunstable, Eton by Windsor, Exeter, Folingham, Litchfield, Royston, Tamworth, Tunbridge. On the first Thursday in Lent at Banbury. On the first munday in Lent at Chesay, Chichester, Winchester. On the first Tuesday in Lent at Bedford. On the fourth Munday in Lent at Odiham, Saffrewalden, Stanford. On Fryday and Saturday before the fifth Sunday in Lent, at Hartford. On the munday before the Annunciation, Norwich, Kendal, Wisbith. On the fifth Munday in Lent at Grantham, Pelrome in Sussex, Salisbury. On Wednesday before Palm-Sunday at Drayton. On Thursday before Palm-sunday at Llandisse. On Palm-sunday Ebe at Alis[illegible] Leicester, Newport, Pomfrett, Skipton, Wi[illegible] On Palm-munday at Billingsworth, [illegible] Klondanren, Worcester. On Wednesday [illegible] Easter at Kerling, Languilling. On Thursday [illegible] Munday, Kettering, Sudminster. On God-[illegible]

UMI

Fairs in *November*.

at Aston-burnel, Amphil, Bishops-Castle, [illegible]
ton, Bury, Charing, Engfield, Gilford, [illegible]
ington, Ipswick, Lonquer, Meliain, Nutly, [illegible]
Pomes, Ripborough, Rhothecum. On Tuesday in
Easter-week at Brails, Daintry, Hitchin, North-
street, Rochford, Sanbich, Ashby-de-la-zouch. On
munday in Easter-week at Gainsborough, Marr,
Onay, Dryfield. On Wednesday in Easter-week,
at Willingborrough, Beverly, Redburn. On Fry-
day in Easter-week at Darby, on Saturday at
Skipton. On munday after Low-sunday, at Bick-
lesworth, Evesham, Newcastle. On the third munday
after Easter at Lowth, in Rogation-Week at
Beverly, Enfield, Rech. On Ascension-Eve, at
Abargely, Darking. On Ascention-day at Bew-
morris, Bishop-stratford, bradstead, brunningham,
Bridge-north, Burton, Chappel-Frith, Chappel-
Kinon, Eccleshal, Eggerstrew, Hallaton, Kidder-
minster, Lutterworth, Middlewich, Newcastle,
Rippon, Ross, Stapport, Sudminster, Vizes,
Wigam, Yaun. On the munday after Ascension-
day, at Traxtead, Bursington, Wednesday af-
ter Ascension-day, at Shrewsborough. Friday after
Ascension at Ruthin. On Whitson-Eve at New-
Inn, Skipton, Craven, Wisbitch. On Whitson-
Munday at Grib, Karby-steven, Lenthem, Rats-
dale, Rie-hill, Salisbury, Agmondsham, Anderson,
Appleby, Bicklesworth, Bradford, Bromyard,
Burton, Chichester, Cockermouth, Darrington,
Evesham, Exeter, Harts-green, St. Ives, Lin-
ton, Owndle, Rigate, Shelford, Sittingborn, [illegible]
ford, Mirliome, whit-church, darrington, [illegible]
Stockheer. On Whit-tuesday at Ashby, Canterbury,

FINIS.